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The Missionary survey



THE MISSIONARY SURVEY

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Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, 75 cents a year; in clubs of five or more, 50 cents. Entered as second class matter at Richmond, Va. under the Act of March 3, 1877.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

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SEPTEMBER, 1918

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The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home
Is There One in Your Home?

SOMEbody said you can gauge the missionary INTENT of a church by the degree of its interest in and support of its missionary magazine. Jack thinks that statement should be qualified by adding: "—provided the said magazine is a worthy effort to be a medium of missionary information." But Jack does not think there will be any debate on this score with reference to The Missionary Survey, for many letters each month from well pleased subscribers abundantly testify to its acceptability—and although the editors realize there is yet much room for improvement, they are confident there must be some other reason for the fact that the Survey has never yet reached more than half what may be considered a normal circulation. Neither does the matter of subscription price supply the explanation. There are very few homes in our Church which cannot afford to pay fifty cents a year for their Church's only official missionary magazine. The price has been steadfastly held down to a half dollar, although the cost of publication and delivery has gone far beyond that figure.

The missionary magazine is more important to-day than it ever was before. More than ever do church members need to be intimately and accurately acquainted with world-wide conditions—and this peculiarly applies to the fields occupied by our missionaries. If God is going to use the Southern Presbyterian Church upon any "sector" in the reconstruction of a world torn to pieces by war, surely He will want an intelligent and an informed Church for that particular service. Knowledge of conditions upon the fields of our endeavor will make us far better workmen in that great rebuilding scheme. Already our representatives are on the field—keen, alert, observant, effective. Our only weakness is in the matter of "supplies and communications," and it is here that the Church at home must do its vital and necessary part—else all will come short, if not absolutely fail.

Let us get busy—each one of us—right where we are, and double this subscription list! Don't wait. There may be an opportunity (we do not guarantee it) to look down from the battlements of heaven after getting there and see Jack reach the top and plant his banner at the 50,000 mark—and that will be glory—but it will be far better to see him do that delectable act from our present vantage point down on the ground around the base of the pole. Incidentally it will not reduce the joy on the "battlements" if we put in some effective work on "circulation" before our ascension.

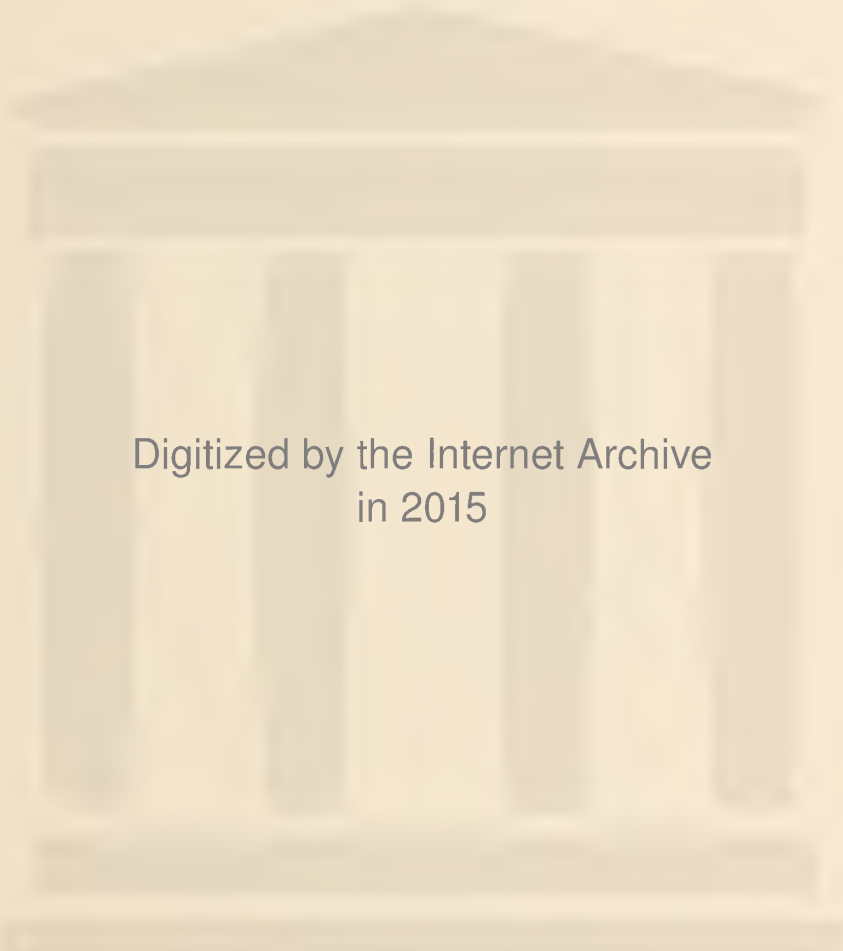
Churches Going on the Honor Roll this Month.

Croatan, N. C.

Canton, N. C.

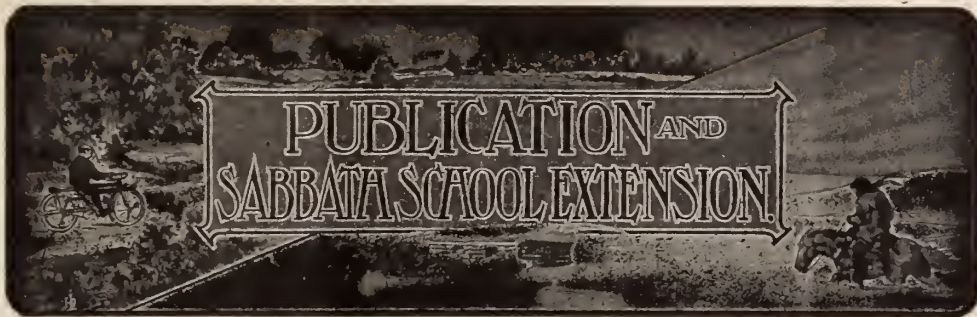
Bethlehem Church (Charlotte Courthouse), Va.

La Vernia, Texas.



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Branch Department at
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, RICHMOND, VA

SUNDAY-SCHOOL EXTENSION IN TEXAS-MEXICAN PRESBYTERY.

BY GUILLERMO A. WALLS.

THE work among the Mexicans in Texas is full of opportunities and not a few discouragements. Most of them come to Texas because the Civil War and social conditions make life almost unbearable to them; they have lost their loved ones and their earthly possessions. They find themselves in a foreign country and they long for a friend; the Christian worker finds them more or less in a responsive mood. Perhaps a good many did not care very much about religion before, but in time of need they look to God for strength. This is shown when the Bible seller offers his books, after reading passages about Christ's birth, the Crucifixion, etc., they ask questions and do all they can to buy the Bible or a gospel at least.

Mexico is recognized as a Catholic country, but it is a pity how most of the people are ignorant about the most vital truths of Christianity. A missionary, a friend of mine, approached a man in a border town and asked him, "Do you know about Jesus Christ?" The man took off his hat very politely and said, "I am sorry, sir, but I have just arrived here and I don't know anybody." Millions are that way; they know a little about saints, but they have not heard the story of the Living Christ. I have heard a good many priests preach and have visited a good many churches, and in all I have noticed that they preach and represent Christ as a "dead" Saviour; perhaps this accounts for the sadness of their religion and the pessimism of the people.

Most of the work is conducted in the country, or small towns, where the people are working. As the people are looking for better work they move frequently and it often happens that a church that was

flourishing last year now is with a few members only. This is one of the things that discourages the minister sometimes; he sees that the work of years has in some cases, apparently, been lost. A good many of these families, when they return to Mexico, join the churches there, or they form the nucleus for future churches. When they stay in Texas they try to be in touch with their pastor. I remember a family that had to go to another place where there was no church. They used to write me about once a month. I sent them periodicals and pamphlets. They had their Sunday school every Sunday afternoon. They had to move to three different places during the year, and wherever they went they had their services and sent the small collections of their "itinerant" Sunday school to the school to which they belonged.

Besides the characteristics of a regular Christian worker, the minister in Texas has to be a very good athlete; he has to count with the almost continuous visiting of the field. Sometimes in buggy, and a good many times on foot, these "pastoral visits" are made in hot and cold weather. The secret of success lies in the pastoral visits, and as all the ministers have more than one church they have to be "always on the move." I will speak of one of the trips I had to make every other week when I had three churches. On Monday one of the members was waiting for me at the station. We had to ride about eighteen miles. After taking our supper and speaking with the family about different things we would hear the people that had been invited during the day, coming on wagons, horseback or on foot. In some places the people never receive newspapers, so the

first minutes are spent speaking about the most important news, without losing sight of the real object of the visit, of course. When we think that all are present we begin our service. The easiest way to approach the people is by good singing, and when the minister cannot sing, as in my case, he has to make the others sing the best he can. The service lasted about an hour, although after we sang several songs and while the people were doing this, very often I was approached by inquirers; the others would hear the questions and then in a general conversation I tried to answer as much as I could. When the people began to go it was about 12 o'clock or after. Early next morning I was riding with another friend to his ranch, about twelve miles away. On the way we stopped to invite the people to the night service or to give them pamphlets. More or less I had the same program in all the ranches. After five days of these "pastoral visits" I returned to town early on Saturday. Saturday is market day and all the people go to town, the roads are full of wagons and automobiles, and the people are talking and laughing. This is a day of great opportunities, as I could reach those that I had not been able to see during the week. On this day I walked up and down "Main Street" (almost always the only street or road) and spoke with the members and their friends. I gave pamphlets and invited them for the services next day.

The last summer I spent in Texas I had a very busy Sunday every week. At 9 o'clock we had a Teachers' Training Class. All the teachers of the Sunday school were present as well as others that wanted to fit themselves for future Christian work. In this church there were three or four persons that had to rise about 4 o'clock, arrange everything, and then walk about five miles to this class. About 10 o'clock we had our Sunday school. The church was too small and we had to use a school not far away for the Junior Department. Sometimes we had classes under the trees. After this service we had our lunch. We had a very good time, talking, laughing and joking until about 1 o'clock, when we had the Christian Endeavor, and after this the regular service. Before this service I always received an invitation, at least, to preach that night in one of the ranches. These services were very well attended and some of the best results of the week's work were seen there.

One time, in one of the pastoral visits, after traveling about twenty miles, I preached what I thought was enough. Just before the final hymn a man told me, "Brother, you come once every four weeks; I had to walk five miles while my family came in the wagon; I would like to know

if you can preach that sermon again." As I saw that the people wanted to hear more, while they sang I took another outline and preached the second sermon in the same service. I was glad to find a place where the people didn't complain of the length of the sermon.

On another occasion I was talking after the service. I saw that it was 12 o'clock and they did not seem anxious to go. We kept on talking, although I was hoping to go to bed soon. About an hour later the mules of a wagon began to get tired and a man told a boy, "Unharness those mules, because we are not ready to go." They had been working all day and they had to work the next day, but apparently they were not tired, so we kept on speaking until 3 o'clock in the morning. Early next day I was on my way to another farm.

The people are added to the church in different ways, sometimes by a pamphlet, a song or a sermon, other times by a marriage or a funeral. Once I was called to preach at a funeral because the priest didn't want to go. The family was Catholic. Perhaps he heard that I was going to preach, because he sent some women to pray and burn incense. Some members of the church were with me and we waited until the ladies finished their prayers; then I began to speak, after one or two songs, but as soon as I began my sermon they started to speak. I spoke louder and they also spoke louder. Seeing that I was losing in the contest, I stopped and the people began to look at the ladies, and they left the room and I continued the service without any trouble. I was surprised to see so many people outside—there was no more room inside—everybody hearing the gospel and paying very close attention. As I walked to the farm where I was staying I saw four women going among the cotton plants—the four women that had tried to break up the service and had stayed outside to hear what I had to say. That Catholic family began to go to the services in the ranches, then to the church on Sundays; the last time I heard of them they were trying to join a church.

More work could be done if the workers had better means of traveling; the members do all they can to help the ministers, but they cannot do all that is needed to attend the field. They loan their best horses to the minister, and they go with him, but the trouble is that very few have horses, and if the minister has not any of his own he has to walk. I had to go about fifteen miles away to preach, and the only horse I could get in that place was an old one, so I left very early in the morning. The first two or three miles the horse walked well, and although we were not breaking the speed limit, I thought I

could arrive on time for dinner. Very soon I lost this hope. I began to have the hardest time of my life with the animal. Finally I saw that the quickest way to reach my destination was to tie a rope to the horse and walk in front of him, and to persuade him to move I had to use the whip very often. After twelve hours of hard work I arrived with the horse behind; the people were waiting for me by that time. Tired and hungry, I had to preach that night.

Little incidents like these happen very often. The field is so rich, and the people encourage the minister so much, that he has to attend to the work, although the difficulties are great. There are ministers that have worked for years and years, every day of the year, and don't know what it is to have one or two months of vacation. The work is there, but no money to get a worker while he is gone.

THE PLAN IN PRACTICE.

NELL MANLY McWILLIAMS.

THE Juniors of the Presbyterian Sunday school in Dalton, Ga., had returned from their summer vacations. The first Sunday in September found them—thirty strong—bubbling over with enthusiasm about school and "fun" for the fall months.

The Junior teachers felt anew both the responsibility and the privilege of directing aright all this youthful energy into work, loyalty, and love for their church.

"Let's start up our Christian Endeavor Society again," said one of the girls to her teacher.

"Let's have a social at the church next Friday night," exclaimed one of the boys in the Boys' Brotherhood class.

"What can our class do new and different this winter?" was asked in still another girl's class.

The Junior Department had two girls' and two boys' classes with only a year or two difference in school grading, so they affiliated nicely in all social affairs and in their Junior Society.

This society was organized after the Juniors had graduated from the Primary "Busy Bee Missionary Society."

It met every Sunday evening just before church.

This made the Sabbath a strenuous day for the leaders, who were the faithful Sunday-school teachers. They found difficulties in the way of suitable programs, attendance at the early twilight hour, etc. Most of all, they felt that they were not realizing as they might the possibilities of these boys and girls.

During the past summer, several of them had gone to that beautiful "peaceful valley," Montreat, and had come home full of inspiration and new ideas.

They had their plan all ready, for they knew that the Juniors' love for doing things would soon lead the boys and girls to demand their little "Society." As had been anticipated, it had burst out spontaneously in expressions from every class.

So at the close of the lesson this bright September morning, the Junior classes came together in the C. I. C. class room (as they frequently did for a story) and then the Junior superintendent unfolded to them her plans which were greeted with eager response.

"I just love to do things," exclaimed one lively, active girl.

"I'll sure be here every time!" said a boy who had a rather lonely home life.

"Then we will be working for 'others,'" quietly spoke a thoughtful girl. "You know we have learned that poem 'Others' lately."

"Yes, indeed," answered the teacher, "and I believe we will find that we will be happier this winter in our work for our Master than we have ever been before. We will start off with a social next Friday night."

Then they appointed committees—invitation, decoration, refreshment and social.

It is needless to say that the social was a great success.

"I just love our pretty new church," exclaimed one of the girls. "None of the other churches has such a nice big room to play games in, and a kitchen and everything to serve in."

Before they separated for the night the leader made the following announcement:

"On next Friday night we will begin our work. Each Sunday-school class may confer with its own teacher, and we will see which one will think of the nicest things to do.

We will meet every other Friday night and the Intermediate Department will meet alternately with us."

In the weeks that followed the "Junior Sunday-school League" was the liveliest thing about the Dalton Presbyterian church.

Each Friday night one of the four classes had charge of the program, and they "did it all themselves."

Bible readings, short prayers (at first read, then gradually sentence prayers, given voluntarily), special songs, and short mis-

sionary program constituted the devotional part.

Then followed the business, which consisted of reports from each class, read by the class secretary.

This was followed by a social hour with simple refreshments once a month.

Let us imagine that we have slipped in, unobserved, to a recent meeting, just in time to hear the business, or reports.

The Boys' Brotherhood class, composed of twelve-year-old boys, reported that they had a "star class" the Sunday before, and that half of them had remained to the church service. They had procured two new members for the class, had addressed and mailed 200 invitation post cards for Rally Day. On Rally Day they had acted as ushers, wearing felt arm bands with "Rally Day" upon them.

Then the C. I. C. Class of girls reported that they had had a "star class" both at Sunday school and church; that six of them had read a chapter from the Bible every day; that they had carried flowers to three sick people; had sold candy and earned \$1.00, which they had invested in a basket of groceries, carried by them to a destitute family in the town.

The "R. O. S." Class of boys (ten and eleven years old) reported that they were meeting once a week with their teacher and she was reading "The Soldiers of the Cross" aloud to them; that four or five other boys were also attending this little "Mission Study Class"; the class had volunteered to act as pages at the meeting of Synod in November; that they were going to take turns and keep kindling cut and coal brought in for an invalid woman who lived near the church. They hoped next time to report that they had all remained to church

service and regretted that they could not this time.

Then a sweet-faced girl from the I. T. (I'll Try) Class rose and gave the last report.

They had decorated the church with flowers the Sunday before; they had been asked by the superintendent to take charge of the closing exercises of the Sunday school and had given a little missionary play in costume; every member had remained to church, and each one had read the Bible every day; two of their members had united with the church on Rally Day, and now all nine girls were Christians.

In the back room were three ladies who were acting as judges on these reports.

As the clear young voices were telling of the work they were trying to do for the Master, there were tears in the eyes of these good women. They wished that the cold and indifferent grown people of the church might have been there to hear.

After consulting for a few minutes, they rendered the verdict that, though all of the reports were fine, that of the "I. T." Class excelled in two points—namely, church attendance and Bible reading.

After a closing song, the boys and girls went downstairs for an hour of games and music.

And if it be true that "The church of tomorrow walks in the boys and girls of today," the Dalton Presbyterian church will, in the years to come, be composed, not of "babes in Christ," walking with faltering steps, but of strong, full-grown Christian men and women, loyal to their church and carrying on its work—all because of the instruction, enthusiasm and consecration gained in "The Junior Sunday-school."

THE BUILDERS.

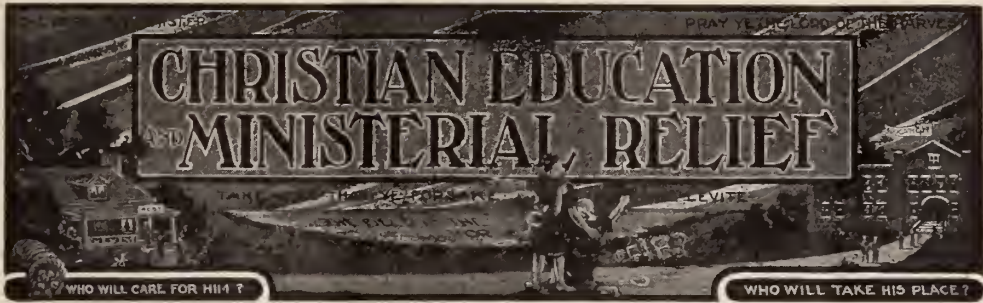
All are architects of Fate,
Working in these walls of time;
Some with massive deeds and great,
Some with ornaments of rime.

Nothing useless is and low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build.

Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

—Henry W. Longfellow.



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

A PRESBYTERIAN CREED.

1. We believe that any denomination of Christians which is to do its part in the world's work must have a trained leadership and an educated constituency. We believe our first task, therefore, must be to foster an interest in education among our Presbyterian people.

2. We recognize that under present conditions a large number of our young people are destined to secure their education in schools supported by the State. We believe it to be our duty, therefore, to develop every means possible to surround them with influence calculated to develop in them strong and effective Christian character.

3. We believe that, in addition to all the schools which States and municipalities may maintain at public cost, schools of higher learning under Christian auspices and influences should be maintained in all parts of the country. This is necessary both that there may be Christian schools in which our children may receive an education under most favorable conditions and that the Christian Church may have centers for the expression and development of its interest in Christian education.

4. We believe that the Presbyterian denomination must assume its full share of responsibility for the development and maintenance of such institutions, or suffer immeasurably now and in the future.

5. We believe that the schools which are

maintained by the Presbyterians must, in order to justify their existence, provide the facilities for a sound and thorough education, such as will fully warrant them in inviting the young men and women of our churches to come to them for training. We believe it to be our duty, therefore, to equip, endow and sustain in our Church schools and colleges and theological seminaries that shall maintain the highest Christian ideals and shall provide an education of the highest standard.

6. We believe that the Church, through carefully planned and sustained efforts should see that all the youth of the Church are brought face to face with the problem of their life's work, so that they may be able more clearly to discern God's plan for their lives. We are therefore circulating the best literature and enlisting the help of parents, pastors, teachers and societies in this work.

7. We believe that the boys and girls, of approved character and ability, from poor homes should have a chance to qualify for leadership in Church and State, and to this end "The Student Loan Fund," from which loans of one hundred dollars a year are made to those desiring to enter our Presbyterian colleges, should be increased as soon as possible, so that our Presbyterian youth may be prepared for higher service and our colleges may be filled.

A THREE-YEAR PROGRAM.

THE General Assembly in session at Durant, Okla., in May, 1918, unanimously approved the following "Three-Year Program" as outlined by the Executive Committee of Christian Education and Ministerial Relief:

1. That the Executive Committee, through carefully planned and sustained efforts, see that all the youth of the Church are brought face to face with the problem of their life's work, so that they may be able more clearly to discern God's plan for their lives.

In order to accomplish this much-desired end the Executive Committee is permitted to call into co-operation other agencies of the General Assembly, Synods, Presbyteries and the churches. To this end larger use shall be made of sermons, addresses and literature in churches, Sunday schools, high schools, colleges and universities.

2. That the Student Loan Fund of the Church be increased during this period to at least \$250,000.

As the purpose of this fund is twofold: To assist our Presbyterian colleges and to enable the boys and girls from poor homes of our Church to secure a higher education, the fullest co-operation of these institutions should be secured. No investment

will yield larger returns than these in the lives of our boys and girls of approved character as they are being prepared for Christian leadership in the coming age.

3. That within this period the Endowment Fund of Ministerial Relief be increased to at least \$1,000,000.

That the Executive Committee during this time secure from the ministers of the Church and their families data that will furnish the basis for the future statesman-like handling of this sacred and binding obligation of the Church.

4. That within this period the Executive Committee put forth its utmost endeavor to assist the various Synods to perfect their educational policies and to equip and endow the educational institutions under control of the Synods.

5. That the Executive Committee assist the Synods to arouse the members within their bounds to a full appreciation of the responsibility of the Church for the boys and girls who are attending the State institutions of learning.

That the committee labor together with the Synods to the end that a well-equipped church, with an efficient pastor, may be sustained by the side of each of the State institutions of higher learning.

THE SOUTHERN PRESBYTERIAN CHURCH AND CHRISTIAN EDUCATION.

BY HENRY H. SWEETS, *Secretary.*

THE Presbyterian Church has always stood for education, not only for its ministry, but for the entire people. It is a sad fact that sometimes the Church has been content to "stand" and has not made the progress that the times demanded. It is good to have right theories—it is infinitely better to put these theories into aggressive practice.

Eleven years ago not even a list of the educational institutions, controlled by the Presbyterian Church, was in existence. At that time an effort was made to secure definite information concerning this department of the Church's work, to formulate wise and far-reaching plans for its development and extension, and to arouse the entire Church to a sense of her responsibility for this fundamental work. In some respects the progress made during this period seems to be slow. In other respects what has been accomplished is remarkable.

During the past three years more than \$1,130,000 have been added to our educational institutions for equipment, buildings and endowment funds. In addition to this, offers of \$415,000 have been made to various institutions on conditions that will doubtless be met. The largest single gifts ever bestowed upon any of these institutions have recently been made. New buildings have been erected, equipment has been enlarged, endowment funds increased and standards greatly raised. In giving attention to these material needs the Christian atmosphere and teaching have not been neglected. It is safe to say that never were our institutions able to offer better instruction or more helpful environment than at present.

A careful survey of all of our institutions reveals the fact that six million dollars is needed immediately to enable them to perform the function and render the

service so urgently demanded by the youth of the Church, the nation, the world and the kingdom of God.

Mr. John R. Mott has prepared a chart showing canvasses that were carried out during the twelve months after we entered the war, which shows that the sums subscribed during this period toward benevolent funds related to the war will aggregate three hundred and thirty million dollars.

President Butler, of New York City, in

war time, in his last annual report, said to the constituency of Columbia University, "I must have thirty million dollars more." His Board of Directors fully approved it. He will doubtless get his thirty million dollars, and will get much of it before the war is over.

Our people are able to provide the sum needed for these institutions. We believe that within the next three years the six million dollars and more will be secured.

Louisville, Ky.

A SUMMONS TO YOU.

WE ask you to help the Presbyterian Church make it possible for every Presbyterian boy and girl of approved character and ability who desires a higher education in one of our colleges to have the chance to get it.

"THE STUDENT LOAN FUND."

This may be done by increasing the Student Loan Fund from which loans of \$100 for each of the four years of the college course are made to worthy youth from poor homes of the Church.

The General Assembly asks that the Student Loan Fund, which is now \$32,000, be made at least \$250,000 in the next three years. The Methodist Episcopal Church has a similar fund of more than \$2,500,000.

SENSIBLE AND PATRIOTIC.

The Student Loan Fund lends a helping hand to those who are helping themselves, brings joy and hope into the heart of poor mothers and fathers, trains for the "finer leadership" the choice youth of the Church, strengthens our own Church colleges as loans are made only to youth within them, and provides the nation and the Church with trained Christian statesmen and leaders.

Dr. John R. Mott says: "We cannot begin too soon to get ready to deal in a truly worthy way with the completely changed situation that not only confronts us now, but will also press upon us on every hand at the termination of the war."

GREATLY NEEDED.

Last year, because the fund was exhausted, we had to say to sixty-two ambitious, capable boys and girls of our Church, "We cannot give you the help of a loan." This year letters are pouring into our office from boys and girls and from the presidents of our colleges, urging us to make it possible for our youth to fill our colleges. What answer will you give to this summons?

"LIBERTY BONDS" FOR LIBERTY!

Why not send your Liberty Bonds to liberate these young souls, and to prepare them to guide the world to light and liberty? One hundred dollars will enable a boy or girl to secure a year's training at a Presbyterian college. Four hundred dollars will give four boys and girls a year each, or one boy or girl a full four years' course. "Memorial Scholarship Funds" of \$400 each may be established. What better monument can be erected? As the money is repaid after graduation and loaned to another its work will continue throughout time.

"Educated minds control the world. If Christianity shall ever gain a control of the world it must establish and maintain colleges where educated minds are trained."—Bishop Simpson.

Forward your offering now to Mr. John Sites, Treasurer, Fifth and Market Streets, Louisville, Ky.

THE CHURCH'S OPPORTUNITY.

JUDGE JAMES QUARLES.

THIS is a day of stupendous things. Smaller figures have all but lost their significance since the numeral billion has become so familiar. America is devot-

ing herself to the biggest and most transcendently important enterprise that has ever engaged her thought and effort, and is achieving results which almost baffle

belief. The very air is tense with the strain of the greatest drama ever staged, and dynamic with the energy of a nation's dauntless purpose and huge endeavor.

It is a day, too, when, despite the vastness and recognized importance of material resources, the soul is in the ascendant. It is the free and indomitable spirit of the men behind the guns that will win this war—a spirit which Germany has from the beginning shown herself utterly incapable of comprehending, and with which, therefore, she has failed to reckon.

It is a day, also, when, because thousands of the very flower of earth are making the supreme sacrifice, heaven and earth are brought nearer each other than they have been since the transfiguration of the Christ.

Moreover, in the last analysis, the issue in this war is between German Kultur and the moral law, between a barbarous materialism and Christianity—nothing less. The issue has been forced by Germany to the arbitrament of the sword, and on the field of battle therefore it must and will be fought out to a decisive finish. Let it not be forgotten, though, that whilst the sword which even now we wield on the crimsoned fields of France we believe to be the sword of the Lord of Gideon, yet inasmuch as in this mighty conflict we wrestle not, in the ultimate analysis, against flesh and blood, but against spiritual wickedness in

high places, we shall need for the complete and real conquest "the sword of the Spirit," which is the word of God, and those well trained to use it.

It is a time, therefore, especially opportune and urgent for recruiting men for the ministry—especially opportune because, as already suggested, this is a day of big things and because the minister of the gospel has to do with the very biggest and most important undertaking of which the mind can conceive, namely, the salvation and upbuilding of immortal souls; because these are times which not only try men's souls, but which bring men's souls into the open; because existing conditions and the tragedy of daily events bring startlingly and insistently to the fore the searching question, What follows death? and finally because of the supreme issue involved in this war and of the fact that above the clash of physical arms is heard the clarion call for men who can wield the sword of the Spirit.

The Church will not fail to recognize her opportunity—will not fail to strike while the iron is hot, but will see to it that the inspiring challenge is given to her heroic youth. And it must be *given*, and given very pointedly and personally, if she would rally to her standard the choicest spirits, for the man most fit is the man least apt to think himself fit.

OUR PRESBYTERIAN STUDENT LOAN FUND.

THE following article was written by Dr. Henry Louis Smith, LL. D., a few months after the General Assembly in 1907 had authorized the establishment of a Student Loan Fund for the boys and the girls of the Presbyterian Church from poor homes, who are capable and who desire a college education.

Since that time the fund has grown to \$32,000 and loans have been made to 102 boys and seventy-nine girls of the Church. Loans of \$100 each year for the four years of the college course are made to worthy youth. A most gratifying fact connected with this work is the promptness with which the loans are repaid after graduation. The money thus becomes a perpetual means of blessing to our youth, the Church, the nation and the world.

ITS BENEFICIARIES.

The objects of its beneficence are not young candidates for the ministry—these are provided for from another fund—but worthy young men or women of our de-

nomination who are highly recommended by their pastor and session and former instructors not only as needing such a loan, but as young people whose future will be of more than ordinary service to the Church and community. The loans are made at a reasonable rate of interest, with as good security as possible, and are repaid to the fund as soon as the borrowers finish their education and begin to earn their own living.

THE NEED OF SUCH A LOAN FUND.

Few of our people realize the great need of such a loan fund. There is hardly a Presbyterian community in the South where some young man or woman of fine ability and high character, longing for an education, eager to be of service, is chained to a life of ignorance, crippled service and untrained labor by poverty and lack of opportunity. If the ministers and officers of our Church could read the scores of pathetic letters which reach our colleges each summer from aspiring young men and

young women who are doomed to lose the blessings of a liberal education for lack of just such assistance, the gifts of the Loan Fund would astonish the Church.

Not only are many debarred from college training entirely for lack of means, but scores who save up enough to enter college find themselves so handicapped in their studies by the necessity of constant manual labor that they give up the fight before their college course is half completed.

THE AUTHORITY FOR ITS ESTABLISHMENT.

The plan thus outlined has the unanimous authority and the repeated endorsement and approval of the General Assembly. It is not a new and untried experiment, which the local Church is to pass judgment on, and adopt or not as it sees fit. Our wisest leaders have devised it, and our highest Church authority has laid it as an official duty upon the churches.

SOME OF ITS ADVANTAGES.

1. This is the most desirable method of aiding self-respecting, honorable and promising young men and women to obtain their education and fit themselves for usefulness to our Church and to the world. There is in it no hint of charity, no loss of self-respect.

2. Every dollar given to this fund has a long life of continual investment and reinvestment before it. Each beneficiary returns it to the fund to help another struggler after usefulness and power, while the accruing interest soon doubles the original gift. It goes on its career of helpfulness with the self-reduplication of the widow's cruse or the loaves and fishes.

3. The fund rapidly accumulates. The amount of each annual contribution is added to all former ones, and the total within a decade or two will be able to help not hundreds, but thousands of our ambitious and consecrated sons and daughters of the Church.

4. A regrettable species of favoritism will be minimized. At present, of two equally worthy, pious and loyal young communicants in the same community or in the same family, if one announces his intention to preach the gospel, while the other prefers to decide his life's work later, the Church to which both belong picks up one, awards him free tuition through the whole college course, lends \$100 a year, and virtually makes a ward of him till his seven years' course is finished. Entering the same college, the other one must not only pay all fees, but must fight the battle from start to finish without a helping hand. Is it any wonder that a feeling of resent-

ment and a sense of injustice sometimes springs up together in his heart?

5. Such a loan fund makes a special appeal to philanthropic business men, many of whom have very little sympathy with outright gifts even to our candidates. Large and frequent additions to the fund in the way of bequests or special gifts can reasonably be expected of this class of consecrated laymen. A large number of individuals, churches, Sunday schools and societies are establishing Scholarship Funds of \$400 each.

SOME OF ITS BENEFITS.

1. *To the Beneficiaries.* (1) Such loans will open the door of hope to an ever-increasing number of young men and women at the turning point of their lives. It will assist them to gain the countless blessings of a liberal Christian education, thus transforming their lives and the lives of those influenced by them.

(2) It also saves our worthiest young men from the waste of time and effort involved in trying to accumulate money for their education before the education is acquired. If a four years' college course will cost a young man \$1,000, and he, as an untrained boy, attempts to save that amount out of a salary of \$25 a month, it will take him eight or ten years saving \$10 a month. If he can borrow \$250 a year for four years, and get his diploma, it will be easy to find a teacher's position at \$75 per month. If his living expenses are now twice as high as before, (1918) viz., \$30 per month, he can still save \$400 per school year, not counting vacation work. In seven years he will have, first, obtained a complete college education; second, paid every dollar of its cost; third, acquired most valuable experience through three years of work; fourth, reached an earning capacity of \$1,000 to \$1,200 a year. Under the former plan such a young man at the close of seven years would be still an untrained farmer or mechanic getting ready to enter the Freshman Class.

2. *To Our Schools and Colleges.* Such a loan fund will greatly assist our Church colleges in securing a specially desirable class of students, many of them fine material for the ministry, to whom every dollar saved is of importance. Under present circumstances the large loan funds of the State universities make the competition for such students on the part of the Church colleges very unequal. These loans will also place in our Church colleges hundreds of students who but for their aid would never have obtained any college training at all.

3. *To Our Church.* (1) It will bind our promising young men and women in a new and hitherto undreamed-of way to their

Church, giving them a deeper sense of gratitude and an active loyalty unknown before to any but the ministry.

(2) All acquainted with the results of college training in our Church schools know that almost every non-ministerial graduate becomes a Church officer within a few years. This fund, if generously augmented by our Church, will in the near future furnish this college training to a great army of struggling young Presbyterians, and these in turn will bless and fructify every part of the Church by their industrial, professional and religious leadership.

(3) From the report of Secretary Sweets, we find that whatever may have been the case in a former generation, at present our young men decide to study for the ministry after going to college when in reach of such influences, and therefore ready for such a call. Without such aid they would have been compelled to go to an agricultural and mechanical college or to enter a business life at once.

AN INSPIRING EXAMPLE.

While this kind of Church educational work has not been tried for a very long period by our own denomination, it is by no means an experiment. It has been a conspicuous agency in bringing the Methodist Church to its present position as the great educational denomination of the United States. In 1866 the Northern Methodists established such a fund, and since that time 23,952 students have been aided. Loans are made to about 2,000 students each year, and the loans repaid average over \$50,000 per year. The benefits thus accruing to the young people who are aided, to the Church schools thus filled with the finest class of students, and to the wise and liberal denomination which, having sown such seed, rejoices in a harvest of loyal service, are beyond human calculation.

WHO WILL TAKE THEIR PLACES?

A Question for Parents and for High School Students.

OUR "boys" are falling on the front in France.

Among those who fall are many of the brightest, best trained and most idealistic young men of the American Commonwealth.

Upon these we were counting as the wise and efficient Christian crusaders of a new generation, the men whose minds and consciences and will were trained to lead the nation to its highest service for mankind.

Who will take their places as the heroes of a new day?

Leaders are falling on the front in France.

They are leaders there because they were thoroughly prepared for leadership wherever their lot might be cast.

We counted upon them as the men who could lead us in commerce and industry, in literature and art, in statesmanship and

service, in the upbuilding and perfecting of the world's greatest Christian republic.

Who will take their places as the leaders of tomorrow?

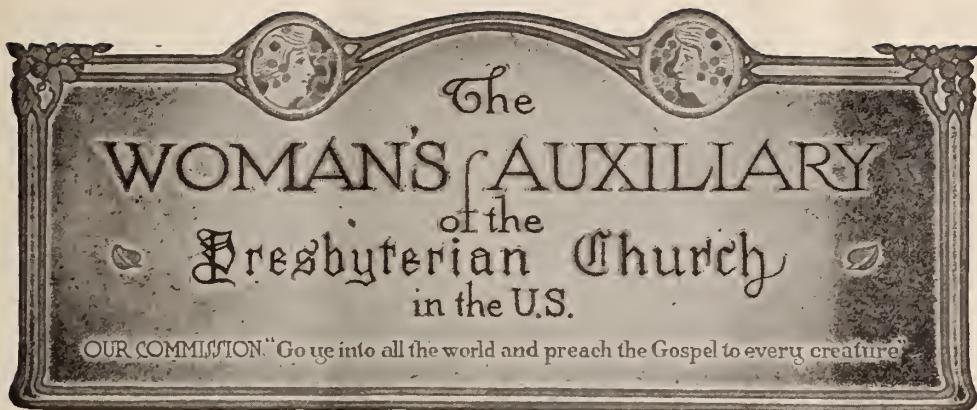
Prepared men are falling on the front in France.

They were prepared because they had pursued thorough courses in our American schools and colleges.

Many were doubly prepared by the Christian college, which gave not only knowledge and skill, but also moral and spiritual vision and strength; therefore the morale of our soldiers excels all others.

Who will take their places as men prepared for life?

To fill the places being left vacant, our boys must go to college. Be sure to select a Christian college.—The Assembly Herald.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 1101-2 EMPIRE BUILDING,
ATLANTA, GA.

"That in all things He might have the Pre-eminence."

WHY WE SHOULD GIVE FOR MISSIONS IN TIMES OF WAR.

"The Great Commission was not given in any time of ease, nor was it conditioned upon the softness of obedience and accomplishment. It was given in far more strenuous and difficult days even than those that we confront now."

"The war has increased our missionary obligations by more deeply revealing the world's need of the gospel to heal its sin and make it one."

"Christ alone can meet the need of the world and unite the hearts of men. We see today the futility of every other device which men have dreamed of binding the nations together. War will be done away in Christ, or it will never be done away at all; and seeing this so clearly, our duty to act upon this conviction is deepened and intensified and our missionary obligation many fold enlarged."

"Our missionary obligation is enlarged by the visible and tragic need of the world for an incarnation of a universal brotherly love."

"We need the missionary enterprise today for these great purposes more than it has ever been needed in the history of the world before."

"We need to write the word 'wider' on all our prayer and service, shrinking back as from the voice of antichrist, from whatever shall suggest to us any abridgment or curtailment or withholding of the living, saving, creating ministries of Christ at home and abroad. To the larger thing, the world and God's voice in the world are calling us today."

Extracts from the address by Robert E. Speer.

THE MONTREAT SUMMER SCHOOL OF MISSIONS.

PERFECT weather, enthusiastic delegates and able leaders combined to make the sessions of the fifth annual meeting of the Woman's Summer School of Missions the very best yet according to the verdict of many who have been present each year since that first beginning in 1913.

Space forbids even mentioning all the rich things on the program, but those who heard Miss Anna Milligan, Educational Secretary of the United Presbyterian Church, present the study books for the year will not soon forget her magnetic personality and wide information concerning the sub-

jects assigned to her. In addition to these lectures Miss Milligan gave class instruction on Methods of Mission Study. We hope to have her with us again next year.

Dr. Walter Lingle, of Union Theological Seminary, had the Bible hour each day and most ably and attractively presented the following themes: "The Bible and Missions," "Women and Missions," "Money and Missions," "Prayer and Missions," "The Holy Spirit and Missions."

The Junior study books were taught by Miss Mamie McElwee and a period in "Methods in the Missionary Society" was

conducted by Mrs. Winsborough. Miss Eva Cavers, of California, Mo., gave a number of most interesting demonstrations of original methods for teaching missions to children, and also a period of method work for Young People's Societies.

A parliamentary law class was led by Mrs. C. S. Shawhan, President of the Federated Women's Bible Classes of Alabama, whose pupils were enthusiastic in praise of the help received.

The night meetings were given to able addresses from ministers and missionaries, while the vesper service each evening was led by Dr. H. F. Williams, of Nashville.

On Monday afternoon a reception was given at the Winsborough building to all

friends in Montreat, and proved to be a most enjoyable occasion.

Saturday night was devoted to a good time in the auditorium, where a program was given of music, readings and dramatics which was enjoyed by all.

Conferences and discussions occupied the rest periods and all were a unit in declaring that the help received from the meetings of the week would 'make the work of the Church year much more efficient.

The women of the Church cannot afford to miss the educational opportunity offered by the School of Missions, and a much larger delegation should take advantage of its inspiring sessions.

THE DELEGATE'S REPORT.

ROBERT T. HILL.

THERE is so much to tell that I don't know what to say, nor where to begin."

In this vague way the delegate frequently starts his conference report to the "home folks." By the time the meeting is over every one agrees with him.

Occasionally the trouble is with the conference, but usually the delegate is to blame, unintentionally, of course. He has conscientiously endeavored to absorb every detail of the conference, but vainly attempts to condense his newly acquired information into satisfactory form.

This is unfortunate and unnecessary. Certain methods, if observed by either the novice or the professional reporter, will insure more or less adequate reports of what occurs. One sees what he is looking for. The newspaper reporter goes after news, and gets it because he is looking for it, and knows it when he sees it. Special ability is only acquired by experience, but rightly directed efforts always produce results, even with amateurs.

The privilege one enjoys as a delegate should be shared with others. A delegate is a debtor, both to the conference which he attends and to those whom he represents. The least he can do is to be a willing and efficient carrier of the conference message to those unable to enjoy its privileges directly. In order to do this he should know something about the character, operation and purpose of conferences in general, and of the one he is to attend in particular.

1. *Purpose.*—Every successful conference has a well-defined object, for the realization of which details are planned long in advance. Frequently the central idea is expressed in a motto, such as "The World for Christ." The chief things a delegate

is expected to derive from attendance are information and inspiration.

2. *Program.*—To realize its purpose, every such gathering has a backbone, so to speak, namely, a program, which includes speakers, subjects and other details. This is usually printed, so that the delegate knows what to expect in advance.

3. *Methods.*—Conventions and conferences vary in character, largely through various methods used to attain the objects in view. Sectional conferences and group meetings are devoted chiefly to detailed discussion of facts, methods, principles and policies of work; large gatherings are usually inspirational. Whatever the method, every song, address, session and detail fits into the general scheme.

4. *Place.*—A jewel is incomplete without its setting; so is a great conference or convention. One cannot fully appreciate it without personally or indirectly seeing and appreciating the great hall, church, park or conference grounds, and the general surroundings of nature or city, and breathing their atmosphere.

5. *Leaders.*—To adequately appreciate such gatherings some knowledge of those upon whom the responsibilities are resting is very desirable. Conventions reflect the thoughts, hopes, desires, ambitions, work and ideals of their leadership. To appreciate the one is, largely, to understand the other.

6. *Attendance.*—Every conference has its own peculiar character, but it is not an entity apart from the men and women who attend it. Who are they? Where do they come from? How many are there? Why are they here? One cannot adequately understand a conference without knowing something about those who are present?

The delegate who does not see and appreciate these elements in some measure cannot fully understand the gathering which he attends, and his confusion will be apparent when he makes his report. He should be expected to secure, at least.

1. *Specific Information.*—One cannot absorb and retain all that he sees or hears, but the delegate should remember, at least, a few specific facts.

2. *General Information.*—To appreciate the significance of the general objects of the conference, a grasp of the wider aspects of the scope and character of matters discussed in it is very necessary. This is a sort of bird's-eye view.

3. *Experience.*—A delegate's own personal experience at a conference indicates what his privileges have meant to him. In this sense he must be more than a mere observer and reporter; his mind and heart should be open to impressions which only sympathetic interest makes possible. Otherwise he cheats himself and others out of the best.

4. *The General Idea.*—To find and be able to express the great central conference theme with all its implications is not always an easy task. But even the amateur should carry away with him the fundamental and dominant idea, the heart and soul of the conference. Moreover, he should be able to tell about it clearly.

5. *Conclusions.*—Few large gatherings adjourn without the adoption or presentation, in some form, of certain principles, plans or methods of work which represent the best judgment and desires of those present

toward realizing the purposes for which they are assembled. These the delegates should know and understand as fully as possible, in order that his report may be purposeful and complete.

The ideal report is specific and detailed enough to avoid vagueness; general and comprehensive enough to be suggestive and helpful. For a thirty-minute report some such plan as this might be followed:

1. Name of conference, auspices, date, place.....	1 min.
2. Purpose	1 min.
3. Attendance, character.....	2 min.
4. Description of conference scenes	3 min.
5. Leaders	2 min.
6. Program, speakers, topics, quotations	14 min.
7. Stimulus, personal and general.	3 min.
8. Resolutions, recommendations, suggestions with local appli- cations	4 min.
Total.....	30 min.

To prepare such a report, one should have printed programs, announcements, newspaper clippings, personal notes and any other material available. The delegate should make preparation in advance for what is expected from him. Where reports are to be made by more than one delegate, different parts or phases of the conference, preferably not different days, should be assigned in advance, so that each can plan to bear his share of what ought to be regarded as both a responsibility and a privilege.

YOUNG PEOPLE'S CONFERENCES IN ROANOKE PRESBYTERIAL.

ROANOKE Presbyterial, Virginia Synodical, has taken a forward step in its Young People's work. June 11th, 12th, 13th and 14th consecutive District Young People's Conferences were held at Roanoke, South Boston, Charlotte Court House and Danville.

These meetings were presided over by the enthusiastic and efficient Presbyterial Young People's Secretary, Mrs. A. S. Wooding. The program consisted of addresses, songs, recitations by the young people and reports of Young People's Societies. Rev. Roy Smith, of the Patrick County Home Mission field, gave a glowing and interesting account of his work among the mountain people of that county. Miss Margaret McGuire, Virginia Synodical Young People's Secretary, was present at three of the conferences. Her addresses on "The Greater Service" and "Children of the Bible" were delightful and most inspiring. Mrs. Charles M. Hutcheson, Presbyterial

President, was also present and gave valuable help in every way.

The appealing pageant, "Christ in America," was presented at the last conference, and staged on the platform in front of the church, the audience being seated on the lawn. It was made very vivid with many United States flags, which gave it an exceptional force in this time of awful stress, when our dear country stands for so much to all the world. One gentleman who witnessed it said to the leader. "This is the best sermon I've heard in many a day." The young people themselves were made most prominent. At the South Boston conference the church was half full of young people, one society sending twenty-five delegates.

The work has made a good start, and next year the Young People's Conferences will be held in the month of August, which will be a more convenient time.

ANNUAL MEETING OF WOMAN'S ADVISORY COMMITTEE.

WEDNESDAY morning, July 10th, when thirteen Synodical presidents assembled in the Winsborough Building at Montreat, a wood fire crackled cheerfully in the big open fireplace, for the air was chill.

Mrs. S. D. Walton, Chairman, conducted the opening devotional, taking "Partnership With Christ" as her theme, and basing her Bible study on Matt. 17:24-37.

After introducing the new members, Mrs. Whittaker, of Mississippi, and Mrs. Lynes, of Missouri; also the two alternates, Mrs. Poteet, of West Virginia, and Mrs. Seago, of Louisiana, the chair appointed committees and told of Miss Lustgarten's illness and distress since she conducted our Bible Hours at Montreat last year. A night letter was sent Miss Lustgarten, who is now convalescing in Colorado, and special prayer was made for her recovery.

Thirteen Synodical reports were read and freely discussed, showing advance in spite of war conditions.

Dr. Walter Lingle, Dean of Assembly's Training School at Richmond, presented plans for buildings there which must be delayed for a season, and gave a most encouraging report of work accomplished during the few years since it was started.

Mrs. Winsborough made a brief report, her annual report having been printed and distributed, and told of the removal of the Auxiliary office from Atlanta to St. Louis, September 1st. She suggested that we make Prayer Bands and Bible Study the important features of our work for the year. Two more Synodical presidents arrived at noon, leaving only one absentee, Mrs. G. T. Ralls, of Oklahoma, who was detained by serious illness in her family.

Mrs. Bruce, of Alabama, conducted the Bible hour Thursday morning, reading Exodus 4:16-23 and Mark 13:33-36 as a background for her talk on "Our Great Opportunity."

Mrs. Winsborough led the closing devotional Friday morning, telling in a most impressive way "The Price of Leadership," briefly outlining the lives of Moses, Paul, Peter and our great leader Jesus Christ.

The members of the Supervisory Committee, Dr. S. L. Morris, Mr. R. E. Magill, Dr. Egbert W. Smith, Dr. S. H. Chester and Dr. Henry H. Sweets, met with the W. A. C. Friday morning and listened courteously to the reading of the minutes, recommendations and overtures, all of which were freely discussed and acted upon.

The election of officers for the ensuing year resulted as follows:

Mrs. S. D. Walton, Chairman; Mrs. James W. Bruce, Vice-Chairman; Mrs. William M. Charlton, Secretary.

The following ad. interim committees were appointed by the chair:

Committee on Methods—Mrs. Winston Lynes, Mrs. Chris G. Dullnig, Mrs. W. B. Ramsey, Mrs. W. S. Payne.

Committee on Young People's Work—Mrs. J. R. Whitman, Mrs. J. B. Nunn, Miss Agnes Davidson, Miss Ella Cummins, Mrs. G. T. Ralls.

Committee on Organization—Mrs. W. H. Whittaker, Mrs. Ernest Thompson, Mrs. Andrew Bramlett, Mrs. Walter McCoy.

The sixth annual meeting of the Woman's Advisory Committee was brought to a close by a brief and impressive devotional conducted by Dr. H. F. Williams.

A. R. C.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,
HURT BUILDING, ATLANTA, GA.

MISS ELEANORA A. BERRY, LITERARY EDITOR

Our September Topic: CITY MISSIONS

MISSION STUDY.

NO subject has attracted greater attention and nothing has yielded better dividends than Mission Study in the past decade. A comparison of the number of study classes only a few years ago with the number at present studying missions annually will reveal startling results. From almost nothing they have grown to remarkable proportions. There has been a corresponding increase in interest in the cause and in receipts for the work. It demonstrates that information is the key to interest.

This has created a growing demand for mission study text-books, shown by the increased sale of each book adapted to mission study. Last season reached high water mark. The Presbyterian Committee of Publication announce that the sale of "The Task That Challenges" was twice that of any text-book ever handled by them for the purpose.

The time has now arrived for organizing classes for systematic study of Home Missions, the period appointed for this purpose extending from October first to Home Mission Week, the last of November. The chief consideration for the season of Mission Study now beginning, is the selection of a suitable text-book that will repay time and effort and lift still higher the interest in the subject.

Instead of adopting and recommending some one book this year, the Home Mission office in conference with Mrs. Winsborough of the Woman's Auxiliary and Mr. Magill, Secretary of Publication, decided to suggest several books, allowing opportunity for choice of material for Home Mission study. The following suggestions are submitted to enable each class to make its own selection wisely along the line of its inclination.

1. The Path of Labor, a symposium published by the Council of Women for Home Missions.

"An interesting study of woman's part in the new and complex problems that confront the churches of America. Careful analysis and suggestions for study are made a part of each chapter."

Paper, 40; cloth, 60 cents, postpaid.

This book is a composite discussion of the labor and industrial problems, each chapter written by a specialist. The chief defect is the lack of a distinctive spiritual message. Those who desire to study this phase of the subject will find it instructive and entertaining. A more extended review is given elsewhere, in this issue.

2. The Task That Challenges, by S. L. Morris, Secretary of Home Missions.

The Presbyterian Committee of Publication states:

"This book is the finest statement that has ever been made concerning the great task of Christianizing America in order that she may do her full part in Christianizing the world. Over six thousand copies were used by study classes last year, but not one-half of the rich material was fully covered in the short study period allowed. It can be used with great profit again this year."

Paper, forty cents; cloth, sixty cents, postpaid.

It is suggested for such classes as did not use it last year; and those which on account of the abundance and variety of the material did not cover the whole ground might profitably take up the other phases of the subject which were not reached by reason of lack of time.

3. The Sons of Italy, by Rev. Antonio

Mangano. Published by the Missionary Education Movement.

It is one of the most interesting of all the valuable books published for undenominational use. Those who wish to study any phase of immigration could not do better than to adopt this splendid treatise of Italian missions in this country.

These suggestions are offered for the consideration and aid of the leaders to guide them in their intelligent choice. Each

leader or organizer of a class should secure at once a preliminary meeting of prospective members for ascertaining the text-book wanted, and for arranging various details. No time should be lost and every effort should be made to go beyond the high water mark of last year. It will be more than worth while and will show itself in the advancement of the kingdom of Christ and the growth of the Church.

THE PROBLEM OF HOME MISSIONS.—THE CITY.

REV. E. J. HELMS.

(Excerpts from a leaflet published by the Methodist Episcopal Church.)

THE frontier of the present and the future is not to be found in the valleys and mountains of the West and South, but in the populous centers where these alien immigrants are congregating.

Formerly the foreign population migrated to the unoccupied lands and speedily became assimilated. They came from the north of Europe, and easily acquired our language and naturally absorbed our ideas of self-government and religious freedom.

Now, however, few of our immigrants settle upon the farms, but gather in the vilest sections of our cities and manufacturing and mining towns. They come from southern Europe, and have little appreciation for our American ideals or ways of living.

A METHODIST EPISCOPAL BISHOP'S VIEW.

Said a wise Bishop of our Church to the organization of the Woman's Home Missionary Society: "You have two fields before you—the frontiers and the cities. The latter is the larger and more important and will eventually claim the largest share of the attention of your societies. But you cannot touch cities with systematic effort until you have a strong organization. You must begin with the frontier."

The wise general masses his forces where the enemy is concentrated and where the attacks are most intense. Poor generalship has characterized many Protestant de-

nominations in dealing with the problems of the city. In the North End of Boston there were formerly five flourishing Methodist Episcopal churches. These are all gone. The successive invasions of Irish, Portuguese, Scandinavian, Italian and Jewish peoples have driven the Yankees away, until now the population is entirely foreign in birth or parentage. More people now live in the North End than ever before in the history of the city.

It is a population needing a Bible gospel, but the Protestant churches have gone. The Methodists, like the other denominations, fled when the Old World tides flowed in and they left these people to the dance hall, the saloon and the corrupt politician at the very time the most strenuous effort should have been made to reach them.

If the churches move out and leave the foreigner to the vilest sections of our cities—vilest morally, hygienically, politically—what have we to hope for the future? Our future is bound up with the fate of the foreigner in our midst. From one-half to three-fourths of the population of our cities are of foreign parentage. Some mining and manufacturing centers are even worse.

CITIES STRATEGIC.

With the cities in the near future controlling the destinies of our country, it is evident, if we are to maintain our Protestant Christian civilization, we must give even more brains, consecration, culture and money for work among these aliens in our

cities than we expend upon our American people. Thus far our attempts have seemed more like experiments than serious endeavors of evangelization. A few preachers who are not acceptable elsewhere will never be able to grapple successfully with this problem, the greatest that has ever faced the American Church.

The conditions under which the people live here produce further deterioration and degeneracy. They are living not in homes, but in tenements, where there is little space for breathing and no place to play except on the filthy streets. They work in sewers, subways and sweatshops. They are underpaid and underfed. They crave stimulants and excitement. The saloon and other vile places of resort abound in their vicinity. Under such environment the best Anglo-Saxon character would deteriorate. Under such conditions is it any wonder that our foreign population is producing paupers, criminals and insane at such an appalling rate?

AN INDUSTRIAL PROBLEM.

Now any city evangelization that does not attempt to change the whole social and physical condition of these people is inadequate and must fail. Simply pious palliatives and palaver will never do. We must annihilate the slum. To do this means the creation of a new civic conscience and life. And it means something more. This problem is an industrial problem. We must see to it that labor receives a just reward. We must insist no less upon industrial

justice than we do upon political and social justice. These people, under our competitive system of business, are forcing the standard of living lower and lower. In this country appalling poverty will not long exist quietly in the glare of the vulgar display of wealth. "The rule of gold must give way to the Golden Rule," or these inequalities in the distribution of wealth will produce a discontent that will be followed by an explosion.

Upon the quality and character of the home field depends the quality and character of our missionary work abroad. If our gospel fails to meet the conditions here, how can we with confidence send it to similar or worse conditions elsewhere?

The American city controls the political, social and economic life of our day, hence the overwhelming problem of American home missions is the evangelization of our cities—which is, in other words, the evangelization of the immigrants who constitute fifty to seventy-five per cent of our city population, and consist for the most part of an inferior quality, who come prejudiced against government and religion.

To America must we not only look for the quality of our gospel and the character of our missionaries, but from the home field must the money come. If the evangelization of the world calls for gifts that make past giving seem insignificant, then must the American Church be made to realize its opportunities, its duties, its perils. Therefore, when I plead for America I am pleading for Asia, Africa and Europe.



THE CITY IN EPIGRAMS

From an address by Rev. Charles H. Sears, Superintendent of City Missions in New York :

The City—What is the City?

A city—that is where Dives and Lazarus both live.

A city—that is where men die of loneliness in a crowd.

A city—that is the land of plenty where men die of starvation.

A city is where a thousand people live on an acre of ground that they never see.

A city is where thousands live in a single block and never know that they have a neighbor.

A city is a place where may be seen both the glitter of vice and the glow of virtue.

A city is a place where vice centers in sunless spots, and where virtue shines in secluded places.

A city is all desert for some, all oases for others.

A city is a place which some greet with a cheer; which others endure with tears.

But a city may not be characterized in epigram.—*Missions.*

CHRISTIANITY IN ACTION.

REV. JOHN LITTLE.



On the Playground.

WHAT one would see at the Presbyterian Colored Missions if he made a visit to these institutions would depend on the season of the year he came and the hour of the day or night that his

visit was made. On a January day, when the ground was covered with sixteen inches of snow and the thermometer registering below zero, one might find the superintendent on a coal wagon delivering fuel to a

destitute family. On a July morning one hundred children might be seen trooping into the building for a Daily Vacation Bible school. On an August night a group of grown women would be found busily engaged canning vegetables. Should you select Sunday as the day for your visit, in the morning you would find an orderly congregation of Presbyterian men and women worshipping God; in the afternoon, hundreds of boys and girls, men and women in the Sunday school; again, at night there would be an orderly congregation engaged in evening worship.

To describe the work of an institution whose doors are open seven days in the week and whose program of activities varies with the season of the year is a difficult task in a brief article. Only certain phases of the work can be touched on and some individual cases will probably serve best to illustrate the value of the service rendered.

In the past twelve months two experiments were tried and both resulted in the addition of a permanent department to the work of the institution.

The mending of old shoes was tried last summer in the Daily Vacation Bible School. In a week we saw some of the boys in the class with their own shoes half soled and heeled. When their own shoes were repaired, they began to bring in shoes belonging to the various members of the family, fathers and mothers, brothers and sisters were presented with a new half sole and heel.

We were fortunate in finding a graduate of the Tuskegee Institute, who patiently works with the beginners and speeds the expert members of the class in the repair of all the old inhabitants of the shoe world.

When zero weather reigned in Louisville last winter many a small boy came in with his feet wrapped in strips of rags or incased in carpet slippers, his shoes under his arm, and waited patiently until his soles were mended.

As a part of their bit in war time work, the boys have mended several bundles of shoes which have found their way to the Belgium children. An experiment has proved practical and has been incorporated into our regular activities.

It was a strange sight when the mission jitney drove up to the door, not loaded with people, but filled to overflowing with peas. In a few minutes a group of women were seated around a room shelling peas. On the stove stood a wash boiler sending out clouds of steam while glass jars were being sterilized. As the hours wore on jars filled with peas were inverted on the table. The question in the mind of the superintendent was whether or not these would be left on

his hands. Calculations were made and peas canned in glass jars were offered at nine cents a pint. There were eager buyers and not a single jar of unsalable stock was left on the table. Week after week the jitney returned with beans, beets, tomatoes, corn, blackberries and peaches. The same earnest group of women gathered around the table and watched the boiling pot until vegetables and fruit were preserved and found safe storage in glass jars. Each night pennies, nickels, dimes and quarters were invested in canned fruit, which found its way to the storerooms of homes that had never before, like the wise ant, "laid up their stores in summer."

A new problem presented itself in our sewing school when a woman who was entirely blind desired to join our evening class for mothers. "Certainly no harm could be done by her trying," was the mental reservation made, as we enrolled her name. At the close of the sewing school there were hundreds of visitors who inspected the array of garments which were hanging up for inspection. At one place in the room even



Learning a New Trade.

casual observers stopped with wonder when they beheld three completed dresses that had been made by this woman who was blind.

Instructors, pupils and visitors were surprised to find that four hundred and sixty-six garments had been made, not in one size or pattern, but varying from a baby's dress to a garment containing fifteen yards of cloth. Many a mother stopped at the close of the evening to thank the teacher of sewing for the help she had received herself, for the instruction given her children and for the help which she had received in clothing the members of her family. Eighteen girls sat on the platform wearing dresses they had made with their own hands. Thirteen girls stood and told how they were able to progress from the basting stitch to the completed dress.

The picture of the woman and the child that accompanies this article is one that is intensely interesting to each member of our working force. In a quiet conversation with her recently we found out some things that had been done for her and her family, which are also done for other people in the community. She was a member of the sewing class and made the dress which she wears and also the dress of the child in her arms. As a member of the canning club she had last summer preserved all the fruit and vegetables

which the family used from last summer to the time of the writing of this article. She and her two children were members of the Sunday school and regularly attended the evening preaching services.

Her little boy was a member of the shoe repairing class, and the footwear of the family has been regularly repaired by him and his associates. On last Saturday I asked this woman where her son was and she replied, "In the bath house."

Without realizing it we had been giving religious instruction to a family, teaching the family to make all its own clothes, how to preserve food in season for the winter months, how to repair their own shoes, and had provided a place for comfortable bathing.

For nineteen years the workers have directed their efforts to teaching colored people the practical application of the principles of Christian living. The institution was organized primarily to teach religion and religion has always been the motive which has prompted us to engage in the other activities. We have watched with great interest the crystallization of many characters as it was marked by their joining the church. While the official membership of the church has always been small, the church is an influential body in the community.

Louisville, Ky.

Lady, I'se a little
heathum, right
at yo' do',

Please don' think strange o'
me tellin' you so;
I know, lak you say, I'se in
soun' ob de bell,
But I kin be dat—an' still go
to hell.

Yes, lady, I know I'se in sight
ob de steeple,
In God's country, whar dar's
good Christian people;

But when you thinks a minit, you'se 'bliged
to see
Dat's nothin' to do wid de question' ob me.
For what ob de steeple, an' what ob de bell
'f I don' know Jesus, an' dey's no one to tell
Little "coons" lak me what dey should ought
to know—
Hit's Jes lak I tell you, hit's ev-ry word so.



Helped by our Mission.

THE NEW CITY.

Have ye seen her, the New City, O my
brothers, where she stands
The superb, supreme creation of unnum-
bered human hands,
The complete and sweet expression of un-
numbered human souls
Bound by love to work together while their
love their toil controuis.

Built by brothers for their brothers, kept
by sisters for their mates,
Garlanded by happy children playing free
within the gates,
Brooded by such mighty mothers as are born
to lift us up,
Till we drink in sweet communion of God's
blessed loving cup?

Clean and sightly are her pavements, ring-
ing sound beneath men's feet,
Wide and ample are the forums where her
citizens may meet;
Fair and precious are the gardens where
her youths and maidens dance
In the free, fresh air of heaven, midst the
flowers' extravagance.

And her schools are as the ladders to the
spirit from the clay,
Rising round by round in labor, strength-
ened side and side with play;
Yea, her teachers are her bravest, and her
governors her best,
For she loves the little children she has
nourished at her breast.

And her citizens live justly, without glut-
tony or need,
For he toils to serve the city who has
bread enough to feed
All his own, and she must labor who would
hold an honored place
With the women of the city in their dignity
and grace.

Have ye seen her, O my brothers, the New
City, where each house
Is a poet's revelation, or a hero's deed of
power;
Or an artist's new creation, or a laborer's
new strength,
Where a world of aspiration clings God by
the feet at length?

Have ye seen her, O my brothers, the New
City? Ah, not yet
Gilds the sun in actual splendor chimney
top and minaret;
But perchance her site is purchased—yea,
her pattern is designed,
For her blessed ways are visions of all
weary human kind!

—*The Independent.*

GOOD NEWS FROM KANSAS CITY.

MRS. W. G. ENNIS.

AT the beginning of the year, April 1, 1918, the outlook for Central chapel was not very encouraging. The mission had been without a pastor since October 1st, and the president of our board, Mrs. J. W. Lyman, who had served so faithfully and so efficiently for six years, was retiring. We owe her a deep debt of gratitude. Our efforts to get a pastor and a resident worker had not met with success, and our finances were quite low.

But as usual, Central church rallied to the cause, and we now have turned our clouds about to show the silver lining. On June 1st our new pastor, Rev. John B. Bisceglia, began his work. Mr. Bisceglia is a young man of rare Christian character and ability, and is himself a product of an Italian Pres-

byterian church in Pittsburgh, Pa. He was born in Italy, but came to this country a number of years ago. On leaving high school he completed his education in the University of Pittsburgh and the Western Theological Seminary of Pittsburgh.

Having accepted the call, he was ordained and installed on June 23d as assistant pastor of Central church, in charge of the Italian Mission. He brings to his work an enthusiasm and interest which are indeed encouraging.

We have also secured Miss Bertha M. Carder as settlement worker, who, with her mother, will reside in the building. Miss Carder is a graduate of the Scarritt Bible and Training School with several years' experience in missionary work. She



Americans in the making at Kansas City.

is a truly consecrated young woman and we were very fortunate in securing her.

Our kindergarten is still under the direction of Miss Elizabeth Haren, who has done such splendid work for several years, and whose delightful and beautiful Christian character make her influence most valuable. The average attendance in the kindergarten is thirty.

The Sewing School conducted by Miss Carder will meet every Saturday afternoon, and starts with an average attendance of twelve. The Woman's Bible Class every

Wednesday afternoon proves that the gospel is eagerly sought.

The Daily Vacation Bible School which proved such a success last summer is in session at this time, and doing the same splendid work. Besides accomplishing its principal object of teaching the Bible, it keeps the boys and girls off the streets and gives them instruction in the useful arts of cooking, sewing and manual training.

Forty girls are enrolled in the junior and senior sewing classes, while the boys' classes have an average attendance of about thirty.

Patriotism is not neglected, and they are taught to salute the flag and sing our national songs. Their love for our national emblem was demonstrated a few days ago by one of the little girls who on leaving the building, threw a kiss at the flag. We have every reason to believe that these little folks of Italian parentage, will give a good account of themselves and make good Christian citizens.

Last and most important, the Sabbath school is in session every Sabbath morning with an average attendance of seventy. Mr. L. L. Whitelsey is superintendent, assisted by a faithful corps of teachers. The children are bright and alert, very fond of singing, and eager to learn the Bible stories which they hear in Central chapel for the first time.

With the exception of the preaching services, all the exercises of the chapel are conducted in English. God has greatly blessed the work in the past, and we feel confident of His benediction in the future.

Kansas City, Mo.



Miss Edwards, our Ensley worker. An account of a picnic at that mission appears on the opposite page.

A RECENT PICNIC.

MISS LILLIAN C. EDWARDS.

THE Vine Street Christian Endeavorers gave the children of the Italian Mission a picnic July 6th, an occasion of much joy. The Picnic Committee arrived at the Springs before the Mission children. Shortly afterward there were seen running down the road several whistling, laughing boys, pushing three wagons, and in each was a nice fat watermelon.

"Where is Miss Edwards?" asked one of the Endeavorers. "She's away back there with the kids," they answered. "We had to hurry up with the watermelons to get them out of the sun," said Dominick Scolaggio.

Soon all the children came in view, marching two by two, singing "Over There" and "It's a Long Way to Berlin." The little ones came first, followed by older brothers and sisters.

Miss Edwards requested that the melons be put in the spring to cool, and Benardo Giattino volunteered to guard them. The children amused themselves by climbing over the rocks, wading in the pool and picking blackberries, while Pietro Maenza spent most of his time serving the little ones with nice cold drinks from the springs.

Suddenly all attention was centered on another "teacher," as the children called all the young ladies, who appeared with a camera. Immediately



every child posed in various positions, and you see some of the pictures.

Then lunch was announced, every one sat down on the rocks, and after singing the Doxology (the children tried to sing it too) sandwiches were passed. And, yum, yum, but they were good. The melons were cut and several of the children wanted to take their pieces home to "my little brother," "my little sister," "my mamma."

"We're going home at five o'clock," said Maria Tortorici. "Yes," said Jacamini La Bella, "my papa comes home at five-thirty."

"Did you have a good time?" asked an Endeavorer. "Yes, ma'am," replied Teresa Bundy.

This summer we have a Daily Vacation Bible School. The enrollment includes girls and boys from three years to ten years. The teachers are volunteers from local Christian Endeavor Societies. The work is supported by local Ladies' Missionary Societies. The Second Presbyterian Church Sunday school have entertained us with two musical programs, and the C. E. Society of Vine Street Church treated us to a wonderful picnic. Through the SURVEY we thank all our friends for this glad year at the Ensley Italian Mission.

Ensley, Ala.

Scenes from the picnic.



THE HAUNTED WOOD.

MARY MCKINNON McSWAIN.

From life's turmoil and city's din,
Where man's a spoil and toy of sin,
I ran away to where the trees
Make music with the sun and breeze.
My heart sought joy in earth and sky.
Where woodland heights so peaceful lie.

But in the trees I saw pale children's faces,
On mountaintops there loomed unsightly
places,
In song of brook I heard a baby's wailing,

The chattering birds seemed but man's bitter railing,
Each opening view framed round a dusty casement,
Each cool ravine became a dingy basement.

All fugitive the joy I sought!
Life's pain with mine so close inwrought;
Earth's beauty seemed not glad to me,
For children's eyes, that naught but squalor
see.

NEW LIFE IN A CITY MISSION.

REV. J. M. EVANS.

THE Woodcrest church is a mission of the First church of Houston, Texas. My work here commenced January 1st. As the church had been without a pastor for some time, it was almost extinct, but has been greatly revived, although no protracted service has been conducted.

The active membership has been doubled, the Sabbath school and attendance quadrupled, the interest in still greater proportion. There was neither prayer meeting nor Christian Endeavor. Now both are prosperous. The prayer meeting has reached an attendance of thirty-five. Many families are in the congregation that had never been inside a church. They are now members of the church and attend Sabbath school and prayer meeting also.

Much of this has been accomplished by visiting from house to house, and personal appeals. Another method has been adopted—a successful effort to obliterate class dis-

tinctions. The most eminent example of the ability to do this that the writer has ever known was Dr. E. O. Guerrant. If space permitted, it would be well to give illustrations of his success in this particular line of his work. Indeed much of his unrivaled success was the result of it. In the present work, it has accomplished great things. At the beginning one family almost constituted the church, not because it desired pre-eminence, but there was no one to "go forward." It is very different now. The prospects for the future are most encouraging. Progress is being made with assurance of success, in repairs on the outside of the building, and decorations on the interior. The writer, in a ministry of fifty-four years, in which he has preached in hundreds of places, has seldom seen so great a chance.

Houston, Texas.

One Camp City's Plan

THE BIEDERWOLF EVANGELISTIC CAMPAIGN IN NEWPORT NEWS, VIRGINIA.

REV. HAL R. BOSWELL.

IN the big Tabernacle on the Casino grounds the Biederwolf meetings opened Sunday night, May 19th, at eight o'clock. It was a grand hour in the history of Newport News, the hour for which the passionate hearts of the ministers of the city had been yearning and praying for several months. It was a time when Christlike men and women rejoiced with exceeding great joy, for in the very first service a goodly number of souls were born into the kingdom of God's dear Son.

Dr. William E. Biederwolf, the country-famed evangelist, with an unusual degree of earnestness, delivered strong, soul-winning messages throughout the entire campaign. He is a most forceful and dramatic speaker. He seemed to appeal and touch in a very peculiar manner the big-hearted soldiers and sailors by his clear-cut, honest presentation of the truth, and strikingly tender illustrations. With the evangelist was the National Quartette, one of the best quartettes in the States. In song, these men brought to the crowds numerous and stirring messages of love and encouragement and warning. And the local chorus choir added wonderfully to the spirit of the meetings. They rendered a good service, but they could have done better.

Viewing the campaign in its relationship to the soldiers and sailors the meetings were a success. And when we consider the great difficulties that prevail in Newport News we are led to think that the success is really very wonderful. As a port of embarkation; as the site of two large camps; on account of the big shipyard, and because of the coaling and loading piers, the guard duty here is extraordinarily heavy, and kept a large body of the men from attending the services. The various quarantines enforced upon the troops when they come into camp and just prior to going aboard the transports prevented great numbers from attending the services. Many who came had only the one privilege of yielding themselves to the Lord Jesus Christ, for by the next morning they were quarantined or out upon the high seas. These were by no means little difficulties, but in spite of them all great good was accomplished.

Altogether there were about eighteen hundred cards signed in the four weeks,

and about sixteen hundred were signed by the soldiers and sailors. Therefore, it is easy to judge that the campaign meant much to Uncle Sam's men.

Viewing the campaign in its relationship to the civilian element the success was not so marked as among the men in uniform. The Christian people seemed to be indifferent. It may be that some of the church folk knew that they would hear something which would convict them and hurt them if they attended too much. Some said they were staying away because the meetings were primarily for men in uniform. According to such an argument, when the church people have a social for the soldiers, primarily for the soldiers, they should all go home and let the men have the best time they could. Four of the evangelical churches would not unite in the meetings. It is rather difficult to understand just how these churches will exert themselves to the utmost to give the soldiers and sailors a piece of pie or a plate of ice cream, and yet hold themselves aloof from a plan which attempts to give the men that which is highest and best—the religion of the Lord Jesus Christ. But in spite of all excuses and all the wiles of the devil, about two hundred signed cards were received from civilians. The campaign would have been ten times more glorious had the Christian people gone into it with an overflowing zeal and enthusiasm.

Dr. Biederwolf's crowds are usually much larger than the ones he had in Newport News, but he himself said that the responses here were all out of proportion to the other meetings, being so much larger.

Another unique feature about this meeting was that there were no collections at all taken in the Tabernacle towards the expenses of the campaign. The whole amount needed for these services had been provided before the first service. Dr. Biederwolf received only his expenses for conducting this meeting and none can truthfully say he came for money's sake.

Some special services were held, such as Red Cross night, Mothers' Service, Shipyard night, Special Soldier and Sailor night, and a most wonderful service on Patriotic night.

At times one could almost see the moving of the Spirit, so intense and thrilling and

wonderful were the results. At any rate we could know that God was doing wonderful things in our midst. The soldiers who heard the sermons ought not to be the same ever again. The people of the city ought never to be the same again after such a campaign, we ought to be closer to God.

The plan is to keep the Tabernacle as long as possible and have noted men speak to the soldiers and sailors occasionally, and then in September it is possible the Committee may be able to arrange to have another meeting. It would be a fine thing if some plan could be made which would give the men in uniform the opportunity of hearing several times per week at the

Tabernacle some gospel messages, for here they are coming and going continually.

The communities that have soldiers or sailors ought to see that they have all the opportunities possible to accept Christ as their Lord and Master before leaving America. It means much to the men to possess a real faith in Christ. It means so much to mothers and fathers and wives to know as loved ones go out from the home land that they have accepted Jesus as their Saviour and have a strong faith in Him.

The men are in our cities and towns: Will the Church accept the challenge to give them Jesus?

Neuport News, Va.

THE PATRIOTIC LEAGUE.

THE establishment of the huge camps and cantonments so near many of our cities and towns has created many opportunities for service, and many problems.

Among the latter, none has been more pressing, and more keenly felt by all, than the necessity of rallying the "second line of defense," the girls of the country, and of impressing them with their responsibility. The Patriotic League meets this problem, by organizing the girls and giving them patriotic service to perform, as well as by showing how truly patriotic is the performance of their day by day duties.

What has been done in the cities can be done in the smaller towns, on a smaller scale, and we have obtained from the national headquarters the following statement of the aims of the league, by Miss M. A. Hopkins, of the Publicity Department of the War Work Council of the Y. W. C. A. If further information is desired, she can be reached at 600 Lexington Avenue, New York City.

The Patriotic League has been established to unify and co-ordinate girls' clubs. Just as each club is made up of many individual members, so the Patriotic League is made up of individual clubs. The original clubs do not lose their individuality but gain in strength through being united with the others in this national organization.

The league is expanding rapidly. The members now number nearly one-half million. Four hundred and twenty-one cities and towns beside one hundred and forty-five student centers have shown their approval of the idea by adopting it.

Three kinds of club activities are planned for girls of different ages. The "Rainbow" Clubs are for grade and junior high school girls. This fills an especial need at this

time when girls can so easily lose their way under the general emotional excitement. One city, where it is said twelve little seventh grade girls purposed leaving school to marry their soldier heroes, the Patriotic League is now persuading girls to choose a less romantic but wiser course. That same city has recently held a highly successful pageant, in the production of which hundreds of school girls co-operated. The Patriotic League tries to make the path of wisdom as attractive as the prime-rose way.

"Be Square" Clubs take in young employed girls. Groups from various mills, stores and offices find through the league constructive forms of war service as well as good times.

The "Friendship" Clubs are for high school girls.

The amount of work accomplished cannot be estimated. Girls who up to war time had no sense of social responsibility now find their joy in service to others. It includes work for the Red Cross, the Navy League, Belgian Relief and the Fatherless Children of France. One unit of twenty-five girls made twenty-seven sweaters and ten baby kits. Another unit adopted at long distance a Belgian baby and hoped that it would be a girl so that they could sew for it.

The purpose of the league is clearly expressed in its pledge. The girls promise to serve their country—

"By doing better than ever before whatever work I have to do;

"By rendering whatever special service I can to my community and country;

"By living up to the highest standards of character and honor and helping others to do the same."

The head of the Physical Education Department at the University of Wisconsin has said:

"We never promoted any plan for girls'

work that has succeeded like this Patriotic League. It must have been a genius who thought of it."

New York City.

THE TOUCH OF HUMAN HANDS.

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days.
The sinning and the sad of heart
In anxious throngs were massed
To catch the great Physician's eye
And touch him as he passed.
We have not in our hours of need
His seamless garment pressed,
Nor felt his tender human hand
On us in blessing rest;

Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks good will to men.
Whenever man his brother man
Upholds in helpfulness:
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands
And leading back a wandering race
By touch of human hands.

—A. M. K.

OUR NEW MISSION STUDY BOOKS.

OF the three books recommended for study this year, but one is a book issued this season. "*The Path of Labor*" is the text-book issued by the Council of Women for Home Missions, for the use of societies this year.

As a study of Home Missions, it is not an adequate presentation of religious needs and destitutions, nor is the object of Home Missions—as seen by our Church at least—sufficiently emphasized. But as a sociological study of economic conditions, it carries a convincing message to the women of the churches, as it tells of the injustice and hardships which are the lot of so many of our sisters.

To the Southern women it has a special appeal in its tale of conditions in the cotton mills, in the mountains and among the negroes.

The most valuable chapter in the book is the one entitled, "Among Negro Laborers." It is by a Southern woman, the wife of a Methodist minister, and is a splendid contribution to the all too small supply of sane, common-sense writings on this much dis-

cussed but unsolved problem. If our Mission Study Classes but get the lesson from this chapter, their class will have paid for itself.

Societies studying the book must be sure to realize that back of our undoubted obligation to give safe, sanitary surroundings and a living wage to our workers is the supreme obligation to give them first the message of the Saviour, and then interpret the principles of Christianity in all the relations of life.

* * *

The Junior Home Mission book, "*Jack-of-All-Trades*," is from the gifted pen of Miss Margaret Applegarth, and deals with the many little unseen people who work for us, long hours at poor pay, to feed and clothe us and give us the luxuries we demand.

It should serve to give the Juniors a deep sense of the debt we owe these little toilers, and a determination to do their utmost to free them from their servitude and ignorance.

CAN YOU TELL?

What three books are offered for Mission Study, and with what does each deal?

What is a city?

In how many different ways has one of our missions helped one family?

How did a Christian Endeavor Society delight the children at one of our Missions?

How did one small foreign-American show her love for the flag?

What man has proved that there is no age limit in City Mission work?

What city has set a notable example in ministering to the spiritual needs of our men in the service?

What new organization is doing a splendid work among the girls of our country?

SENIOR HOME MISSION PROGRAM, SEPTEMBER, 1918.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn—The City of Our Hopes.
2. Scripture Reading.
3. Prayer—That our cities may become centers of righteousness and strongholds of the faith.
4. Reading—The New City.
5. Good News from our City Missions.
6. A new way to help our girls.
7. Serving and Saving Men.
8. Reading—The Touch of Human Hands.
9. Transaction of business.
10. Prayer—That the Home Mission Study Classes may be the means of arousing many to a realization of the crisis

in the religious life of our nation, that the Church may be aroused as never before to her obligation to make our country God's country.

11. Hymn—God in the City.

Notes:

1, 2, 11. Send fifteen cents to Home Mission Office, Atlanta, Ga., for copies of program on City Missions containing these.

5, 6, 7. Articles in this issue.

9. Plan for your Mission Study Class, deciding which book to use and arranging for the books to be secured and the class opened early in October.

THE POCKET TESTAMENT LEAGUE.

GEORGE T. B. DAVIS writes: "As the result of the first month's campaign, 5,238 soldiers enrolled in the Pocket Testament League, and 1,529 signified on service of the King of kings.

"The men who enroll in the League represent all classes, conditions and creeds—university graduates and men scarcely able to read and write; professional men and day laborers; Americans and those born in many foreign lands; Indians, Mexicans, Swedes, Russians, Austrians, Italians, Poles and Swiss; Jews, Catholic, Protestants, Atheists, Christian Scientists and Mormons.

"At one camp there was a company composed almost entirely of American Indian

soldiers. Through the kindness of the lieutenant and the Indian first-sergeant, arrangements were made for us to address the entire company in their mess hall and a very inspiring gathering it was of reverent, attentive, real American soldiers. Their response was greater than had been anticipated, and nearly all the Indians asked for the Testaments. A number of them declared their intention of forming little groups for Bible study and prayer, and the next day it was found that eight of them had decided for Christ when they had received the Testaments."—*The Missionary Review of the World*.



A VISIT TO BOHEMIA IN NEW YORK.

LITTLE Rosa was very much excited because Brother Jan had been chosen to take part in the great New Year's Eve entertainment. The joy of having brother in it made up for the disappointment she felt in not dressing in the dearly beloved costume of Bohemia and posing in one of the tableaux herself.

"It's your name, Jan, that made them choose you," she sighed contentedly. "Jan Hus Bresnovik—how I would love to be a boy and have such a name! I'd try every minute to be like the great Jan Hus."

"Jan does try," said his mother. "But I am glad these are days when a man cannot be burned, at the stake for living and preaching the truth. Always stick to the truth, children, no matter what it costs you, like our beloved Jan Hus. If he had not paved the way, who knows whether we would be happy in our religion now?"

The mother did not speak in English, for in the family the parents used their dear Bohemian tongue so that the children should not forget the fatherland. Jan was born in Bohemia, but Rosa came when the mother and father were bringing their little brood to America, and the first land she saw was Ellis Island. Rose called herself an American, and Jan boasted he was a Bohemian; all six of the children could chatter in English as well as you and I can, because they went faithfully to the public school and were very good and ambitious students. Often they chattered so much that the parents could not understand, for like a great many foreigners in this country they had not learned much English in their eight years in New York. They worked and lived among their own people, and bought their food and clothes from Bohemian stores not far from their little home. Then, too, they belonged to the Bohemian church, and Pastor Pisek was a Bohemian, and held services in their own language. Good Pastor Pisek, how they loved him!

"If Jan Hus had not given his life for his belief in Christ, we would have no good Jan Hus House now," said Jan, "and what would we do without it!"

"What we would do without the Presbyterians and the good pastor I do not know," said the mother. "They have helped thousands of us Bohemians to love God and to love America."

"I like America," said Jan proudly, "but I love what you have told me of Bohemia, and am proud I was born in the land of Jan Hus."

"That is the way all good Bohemians feel," said the mother. "They love the thought of old Bohemia and all they learned there, but they also love America, which holds out to them the hand of friendship and helps them to earn a good living. I only wish that more of us were really Christians."

"Aren't all Bohemians Christians, mother?" asked little Rosa.

"No, dear. There are thirty thousand of us living within a mile of our church here in the heart of New York City, which is a fact that very few New York people know. Our people do not love and follow Jesus to-day as they did in the times of John Hus. After twenty-five years the membership of our John Hus Presbyterian church is less than three hundred. But there are nearly a thousand children in the Sunday school, and that is fine to think of.

"Many Bohemians are what they call 'free thinkers.' They have no religion and many of them do not believe in God. You have just been studying about the persecutions of the Christians in the old kingdom of Bohemia, and because the people were not allowed to have any religion but Roman Catholic, and they refused that, many came to believe there was no God and were called 'free-thinkers.' So we must help all we can wherever we go to spread the good news that we have learned—is it not so, my children? But you must be off, Jan."

"Yes, mother," and Jan darted off to the Neighborhood House for fear he should be late and worry Mr. Miller, who was Big Brother to all the boys and managed the big settlement house where the boys—and girls, too—had such good times. And as Mr. Miller had lived in Bohemia—which forms part of Austria-Hungary—to learn the language so he could help the Bohemians in America the boys felt that they wanted to help him whenever they could.

Rosa waited for her mother and the two little sisters and her aunt and cousin. They went very early in order to get good seats, for the tableaux were to show scenes in the life of the great Jan Hus even to his burning at the stake.

And then it was that Rosa was glad she was not in the entertainment, for there were two visitors and she was allowed to show them over the building. It was great fun to explain each floor of the six from the gymnasium at the top, down to the very cellar where the great furnaces are.

How exciting it was with the halls and stairs and meeting rooms filled with girls and boys dressed in the picturesque Bohemian costumes, and what fun later to share a chair with the visitor because there were too many guests for the chairs in the Sunday-school room.

Little Rosa and hundreds of her Bohemian cousins sang the songs they love—see how strange the words look to our

eyes! Try to say them and see how sweet they sound, with the accent on the first syllable:

Pujdem spolem do Betlema,
dudaj, dudaj, dudaj—da!
Jezisku, milacku!
ja te budu kolebati,
Jezisku, milacku!
ja te budu kolebat.

And the mothers sang and the grandmothers sang and some of the fathers, too. And everybody had hot coffee and Bohemian Christmas cake, and all were very happy. Afterwards everybody went into the church and the New Year was welcomed with hymns and prayer—a very much better way, don't you think, than with noisy horns and clanging bells?

As for the visitor, she came away feeling a thrill of pride that such splendid people had been welcomed to our shores, and that through the friendship of the Presbyterian church, first at Ellis Island, where many of these people had landed, and then through the Bohemian church and neighborhood work, so many fine boys and girls were growing up to love God and the United States, the country that gave them not only work but love of God and love of man.

—Over Sea and Land.

Where is our own Southern Presbyterian Bohemian Mission, and who is their pastor?

OUR CITY MISSION DOLL.

IT was hard to select a doll for the City Mission doll, because we didn't know whether to have a little colored doll, from our splendid mission at Louisville, or an Italian from Kansas City, or New Orleans, or Ensley, or a Chinese doll from New Orleans, or a Cuban from Ybor City. Now, which one do you think we chose?

You're all wrong. It is a Syrian doll, from our mission for the Syrians in Atlanta. Only the funny part is, it isn't a doll at all, but a real, live little Syrian girl. She is a very bright girl, who comes to Sunday school every Sunday. She has a brother just a little older than she is, who can recite whole chapters of the Bible, I expect more than any of you.

You know we are all especially interested in the Syrians because they come from the country where Christ lived and worked, and their mountains are the ones he has told us of. One of the mountains that they all love is Mount Lebanon, and when we speak of it to the grown-ups, their faces brighten up at once.

But the sad part of it is, that all the grown-up Syrians left fathers or mothers or sisters and brothers in Syria, and they haven't heard from them for ever so long, and don't know whether they are alive, or whether they have starved to death, as so many have, or have been put to death by the Turks.

Most of the Syrians know about Christ, the older ones, though some are Mohammedans. But before the Presbyterians started the Sunday school, there wasn't any place where they could go to hear about him. Many of them are Greek Catholics, but the service at that church is in Greek, and the Syrians couldn't understand. But the priest of that church said they were glad to have the children come to the Presbyterian Sunday school, and have been very nice to us, and now the children come to the Mission Sunday school in the afternoon, and on Sunday morning most of them go to the big Central Presbyterian Sunday school.

A year or two ago Mr. Frank Wright,

the Indian evangelist, held a meeting in Atlanta, and we took the children to the children's meetings, and four of the boys joined the Central Presbyterian church. They are splendid boys, and two of them are going to go into high school this fall; because they grew to love their splendid American teacher, who is now in the army, and they wanted to get an education and be like him.

The Syrians are not poor people, and the women crochet lovely lace, and some of them have wonderful Oriental rugs on the floor of their home. But they live off to themselves, and don't get to know Christian American women, and don't learn to do the things Americans do, so we sometimes think them queer. But I wonder if we wouldn't seem queer to them if we went to their country. We wouldn't know how to cook the food that they do, and they would think our hats awfully ugly, and they might think we were sick because we looked so pale, while they have such beautiful olive skin. But they are so wonderfully polite, that I am sure they would never let us know that they thought we weren't like them, and they would be sure to offer us something to eat, and some of their rose water to drink. They don't come to our homes, so we can't offer them our hospitality, but at the mission when they come, they are told the story of Jesus, and they are always anxious to learn how to make the new kind of clothes, and to cook the queer kinds of food they have to use over here, because they don't live in Syria any more, but in America, and they want to be like us, and they want their children to be real Americans.



Our City Mission Doll.

JUNIOR HOME MISSION PROGRAM, SEPTEMBER, 1918.

Prepared by Miss Eleanora Andrews Berry.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.—Psalms 46:4.

LIGHTING OUR CITIES.

1. Hymn.
2. Prayer—That the Daily Vacation Bible Schools may be used to win many children to Christ, and that the thousands of children working in our cities may be kept safe in the midst of danger and temptation.
3. Bible Reading—Lev. 19:34-37; Neh. 17:18; Psalm 127:1; Zech. 8:3.
4. Our Lamp-posts in the Cities—
In the Negro Section.
In Two Little Italys.
5. Reading—The Touch of Human Hands.
6. How our girls can serve.
7. Why Rosa was proud.
8. Our Syrian Americans.
9. Transaction of business.
10. Prayer—That in our cities every child may learn to serve Jesus.
11. Hymn.

Notes:

- 4, 6, 7, 8. Articles in Senior and Junior Departments.
9. Plan a Mission Study Class, using Jack-of-All-Trades. You will learn about the little children in the cities.
- Send five cents to Home Mission Office, 1522 Hurt Building, Atlanta, Ga., for some stories of our city missions.

THE STORY OF IN-DOOR SUN.

Once on a time, in far Japan,
There lived a busy little man,
So merry and so full of fun
That people called him In-door Sun.

Now, In-door Sun made mirrors fine,
Like those in your house and in mine,
And in these looking-glasses bright,
His own face saw from morn till night.

Now, try this just one day and see
How bright and smiling you can be;
You'll find both happiness and fun
In playing you're an "in-door sun!"

—*Little Folks.*

It made him feel so very sad
To see his face look cross and bad,
That he began to take great care
To keep a sweet smile always there.

And soon he found that those he knew,
All seemed to like him better, too;
For, like the mirrors, every one
Began to smile at In-door Sun!

THE EMPEROR AT FUKUOKA.

MRS. C. K. DOZIER.

Fukuoka, Japan, March, 1917.

THIS year the emperor came to Fukuoka to review his troops. Every year there are several military reviews. This year for the southern part of Japan, Fukuoka was chosen as headquarters for forty thousand men.

For six months before the emperor's arrival, two of the city's principal bridges were being rebuilt, a number of new buildings erected on the streets along which he should pass. He does not pass along any street except those that are prepared for him.

One of the short streets was very narrow and the houses poor, so the city tore down the houses, made the street wide and straight. The prefectural building was made more and more attractive, the grounds beautifully laid out, and it was here the emperor resided while in our city. Of course, he brought his cook and a number of foods from Tokyo with him. Nearly every house for a distance of two or three miles had a new coat of paint or plaster (on the outside) or new roof; so the city made a very pleasing appearance. There were very few decorations except a large lantern and the national flag at every front gate. At the stations, an immense arch, brilliantly lighted, was made.

Almost in front of the building in which the emperor stayed was another large arch, very attractive during the day and beautiful at night. These two arches are said to have cost two thousand dollars.

The last day of the emperor's sojourn here, he gave a feast, to which all the dignitaries were invited. For this an im-

mense tent was built. The posts of the interior were covered with white and decorated with strips of red cloth. A raised platform was arranged in the center, upon which his majesty stood and could easily be seen by all of his guests, who were standing at the long table in this large circular tent. On either side of the emperor's platform were two resting rooms inclosed by beautiful brocaded white and red silk curtains. In all details there was a pleasing and beautiful harmony.

On the day appointed for the emperor to arrive there was a storm, so his boat was detained twenty-four hours. Even then he came between showers. Thousands and thousands of the city school children, besides other thousands and thousands of grown-ups, were lined up on either side of the road to honor his majesty.

In America you would have gone wild in your hurrahs for Wilson. But as the emperor of Japan rode along in his gold-trimmed carriage, not a sound was heard. Hats were off, and all school boys and girls bowed slightly as his majesty passed in front of them.

The emperor was accompanied by his mounted body guard. One of the princes of the royal family rode in the carriage with him. There were two other carriages and several automobiles in the procession. No fancy dress was in evidence, the emperor being attired in a soldier suit and cap. As he drew close to the prefectural building (his home while here), the trumpeters began to blow their trumpets. He was always welcomed as I have told you. Two or three times a day as he would

go to and from the maneuvers the school children were required to be in their places on the street to greet him.

Twenty thousand children carried lanterns and marched through the streets singing—two nights while he was here. And all of them assembled in front of the prefectural building and shouted, "Banzai" (hurrah!) three times. During the four nights he was here, there was a great stir in the streets almost all night long, many thousands getting up early in the morning (one o'clock) to go to see the sham battles or military review.

The missionaries of the city were given tickets to enter the parade grounds.

It was a thrilling sight to see forty thousand soldiers—infantry, cavalry and artillery—in position on the field, to be reviewed by their emperor. Just at the appointed hour, all of the bugles burst into a spirited, glad refrain, announcing the coming of their generalissimo. He entered a tent, prepared for him, for a few minutes, then a beautifully covered block was brought for him to stand on when mounting his horse, which wore a handsome gold blanket under the saddle. His majesty then, followed by the different members of the cabinet, army officers and attaches from the various countries, rode past the troops.

Soon the band began to play, and in quick succession the different companies marched by and saluted the emperor. The perfect step, glittering of swords and guns made loyal blood run fast, and over and over again did we hear those standing about us say, "That is fine—that is fine!"

Just at this time there was the added interest of seeing fourteen aeroplanes circle over and around the parade grounds.

When all had passed by, the emperor dismounted from his horse and entered his tent. A little later, amid the blast of trumpets, he re-entered his carriage and drove away.

During the days the emperor spent here, among those who were favored by being given an audience with his majesty were two earnest Christian men, who presented theses on subjects selected by the Imperial University in which they are professors.

The officials of the city and "ken" did everything to make their royal guest have a pleasant visit. A large array of beautiful chrysanthemums was arranged for him. Beautiful gifts were presented to him.

Usually on great occasions in Japan, there is much whiskey drinking and many "geisha" in public places. But when the emperor came the authorities said none of this would be allowed, lest it cause some inconvenience to the emperor. Would that it were always thus!

There are many things which would be of greater interest to you, but these were some of the things that were interesting to an American who had her first experience in bowing to an emperor!

I trust that the Son of Righteousness may speedily make the hearts of these people not less loyal to their emperor, but more loyal to the King of kings.—*Home and Foreign Fields.*

JUNIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER, 1918.

Arranged by Miss Margaret McNeilly.

Topic—Japan.

Song—Shine for the Lord.

Prayer—Repeat the Lord's Prayer in concert.

Scripture Reading:

Jesus said, I am the Way, the Truth and the Life.

Ask and ye shall receive. knock and it shall be opened unto you.

Pray without ceasing.

Abide in my love.

Now is the accepted time, now is the day of salvation.

Song—Jesus Bids Us Shine.

Minutes.

Roll Call—Answer with a verse of Scripture on LIGHT.

Business.

Collection Song.

Offering.

Recitation—The Story of In-Door Sun.

Questions on Japan.

Story—The Emperor at Fukuoka.

Song—Selected.

Prayer, closing with the Mizpah Benediction.

SUGGESTIONS.

The Scripture texts should be written on the blackboard and read in concert, or else written on slips of paper and distributed long enough before the meeting for the children to learn them and repeat in concert.

Question books on Japan can be obtained from the Executive Committee of Foreign Missions, Nashville, Tenn. However, the leader of the Band could write out some questions and distribute before the meeting, and let the children look up the answers. Give the children some responsibilities.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

JAPAN—MONTHLY TOPIC.

THE Japanese are strikingly different from all other Oriental people in several respects. The one thing in which they differ most markedly from the Chinese is in their readiness to adopt anything new that comes their way that commends itself as contributing in any way to their national well being.

In the opinion of some students of Japanese character this difference is due to certain racial elements that have been incorporated into and have gone to make up the present Japanese character. The aboriginals of Japan were the Ainus, who have now disappeared as a separate tribe except in Hokkaido, where they are still found almost unaffected by the Malay and Mongol elements, who drove them out of the other Japanese islands and became themselves the predominating element in the national type.

It has been suggested that these Ainus are a people with a strong admixture of Aryan blood, if indeed that is not the predominant strain in their racial character. They are, as distinguished from all people of Mongolian blood, a long haired people with heavy beards, and we have seen pictures of some of them who, if one should meet them somewhere in our back woods with white skins, he might easily mistake for native Americans of a certain type with which we are familiar. A writer who some time ago made a visit to the Ainus in the Hokkaido states that some of them whom he induced to wash their faces were almost white. An English writer in the *London Times*, quoted in the *Literary Digest*, makes this statement: "Craniology is said to have furnished some evidence that the Ainus of Japan are of Aryan descent, possibly through Hindu immigrants. Though the Japanese display characteristics which no other Asiatic race possesses in anything like the same degree, namely, thorough-

ness and method, organizing ability, and above all the spirit of patriotism and self-sacrifice, they are still an Asiatic people, and must be so dealt with in our relations with them, political, social and religious." Still, if we would give more study to racial and other peculiarities of the foreign people, among whom we do missionary work, we would be better able to understand them and their peculiarities and would be placed upon a better vantage ground of approach when we undertake to evangelize them.

The Japanese have always been regarded as a people difficult to understand. Their national character seems to a foreigner to be full of contradictions. Doubtless the same is the case with us as we appear to them. However this may be, and whatever may be the philosophical explanation of the fact, it is certain that there is something in the Japanese that has caused them to outstrip all other Eastern people in the acquisition of the material elements of Western civilization, and of Western education and learning. This makes them by far the most powerful nation in the Orient, although their country and population are relatively so small as compared with India and China. It is this fact also which gives Japan its paramount importance as a mission field.

The present situation in Japan is a very peculiar one. The country has for three years been involved in the great world war now going on, without so far having been called upon to make any real sacrifice for the cause for which the allies are fighting. Except for the insignificant adventure of taking Kiaouchow, China, from the Germans, Japanese troops have so far taken no part in the conflict. These three years have also been years of unprecedented financial prosperity, caused by the new industrial activity connected with the manufacture and sale of munitions of war.

One result of this has been the growth of a materialistic and commercial spirit which has made the people less accessible to the gospel than they have been heretofore.

Notwithstanding this fact the increased aggressiveness of the Native Church and the earnest labors of the missionaries have been rewarded by encouraging results. The statement is made that during the three years' National Evangelistic Campaign, attendance at the meetings held reached a total of about 800,000, and the number of professed conversions was about 27,000. Other results of the campaign are that the different denominations of Christians have been brought into closer fellowship, the churches have been stirred to work with greater energy, and an impression favorable to Christianity as a religion of vitality and power has been made in many communities.

An abundance of interesting facts will be found by our missionary workers for use in their society meetings in the communications from members of the Japan Mission published in this number.

There are some hopeful indications that the home Church is waking up in some measure to the paramount importance of our work in this great mission field.

CO-OPERATION IN CUBA.

One of the co-operative arrangements growing out of the proceedings of the Congress on Religious Work in Latin America held at Panama two years ago, that is of especial interest to us, is the readjustment of the Presbyterian work in Cuba between our Executive Committee, the Board of Home Missions of the Presbyterian Church, U. S. A., and the Woman's Board, U. S. A. Hitherto this work has been carried on separately, and the results of the work have been organized in two separate Presbyteries. Negotiations have been pending for some time looking to the placing of this work on a co-operative basis, in the interest of economy and efficiency. A conference was recently held in New York at which Rev. R. L. Wharton, D. D., of our mission, and Rev. E. A. Odell, D. D., of the Northern Presbyterian Mission, met the officials of the Board of Home Missions and the Woman's Board, and drew up the following plan of readjustment, which was subsequently submitted to and adopted by our Executive Committee and the Home Mission Board:

1. That all the churches and manses owned by the Southern Church be deeded to the Home Board, the Southern Church to be reimbursed to the extent of \$16,500.

2. That the Home Board administer the Church and evangelistic work, becoming responsible for the salaries of all the pastors, both native and foreign. But in order to secure the greatest possible interest of both churches in the entire work the Executive Committee becomes responsible for \$4,000 of the annual evangelistic budget for a term of five years.

3. That a system of parochial schools be established throughout the bounds of our territory to be owned, equipped and administered by the Woman's Board of the Presbyterian Church, U. S. A.

4. That the central educational plant at Cardenas be enlarged, equipped, owned and administered by the Executive Committee of Foreign Missions of the Presbyterian Church, U. S.

5. That Rev. E. A. Odell, D. D., be made superintendent and treasurer of all the evangelistic and church work, and that Rev. R. L. Wharton, D. D., occupy the same position with regard to all the educational work of both denominations.

An additional feature of this arrangement, which is under consideration, but which has not yet been formally adopted by all the parties concerned, is that the Woman's Board of the Presbyterian Church, U. S. A., shall erect a dormitory to cost about \$25,000 on the school grounds at Cardenas. It is also proposed to use the fund derived from the sale of our Church property, \$16,500, for the equipment of the Cardenas school. When these plans are carried out this school, which has already acquired the reputation of being the best school of its kind on the island, will be placed in a position to do a much larger and better work than it has ever done before.

It is also expected that the two Presbyteries will be united as soon as the necessary arrangements can be made, and we shall have hereafter one Presbyterian work in Cuba and one Presbyterian Church, which we may soon hope to see developed to the point where it will be able to stand alone, and not only become self-sustaining and self-propagating, but also able to take its place among the sisterhood of churches throughout the world that are working together to bring the whole wide world under the dominion of our Lord and Saviour, Jesus Christ.

The club rate of 50 cents a year falls considerably short of meeting the cost of publishing and delivering THE MISSIONARY SURVEY on a basis of present circulation.

If you wish to show appreciation of getting the magazine sharply below cost, help us increase the circulation to 50,000, when it will be self-sustaining.

SAILINGS OF MISSIONARIES.

The following missionaries expect to return to their fields during the month of August:

China—Dr. and Mrs. J. W. Bradley, Rev. and Mrs. H. Maxcy Smith, Miss Nellie Sprunt, Mr. and Mrs. Andrew Allison, Rev. and Mrs. F. A. Brown, Miss Mildred Watkins.

Japan—Miss Estelle A. Lumpkin.

Korea—Miss Julia Martin, Mrs. W. B. Harrison, Rev. and Mrs. L. B. Tate, Dr. and Mrs. J. B. Paterson.

This party includes two new missionaries, Miss Sarah G. Hansell, of Thomasville, Ga., who goes to Japan to become a member of the faculty of the "Golden Castle"



Miss Sarah G. Hansell.

Girls School at Nagoya, and Miss Claudia Brown, who goes to China.

With the party of missionaries sailing for the Orient in the month of August will go our Executive Secretary, Dr. Egbert W. Smith, who will spend several months in visiting our missions in China, Japan and Korea. We hope to have an occasional letter from Dr. Smith while he is away, and a very full and illuminating report on our entire Eastern work on his return.



Miss Claudia Brown.

PERSONALIA.

Rev. L. O. McCutchen was prosecuting an itinerating trip on March 12th. He was traveling with horse and cart the long way round, having dispatched his servant with bed, provisions, etc., by a short cut to a point where they were to rendezvous at night. About 2:00 P. M., while descending a grade, without any warning, the horse broke into a full run and before his driver could pull himself together had become wild and unmanagable. Soon, coming to a bridge scarce wider than the

wheels were apart, just before clearing the further end a wheel slipped over the edge of the bridge and striking the bank Mr. McCutchen was thrown aloft into the air and landed in the road with his left hip and elbow dislocated, badly bruised and for the moment stunned. Mr. McCutchen first realized that people were passing by. Next, that as one would come to the place "he looked on him and passed by on the other side." At last he asked two Koreans to get him up on his feet and so he realized his helplessness. After half an hour a Korean came up who manifested intelligent and sympathetic interest. He examined the wounds and assured the sufferer that if he could bear the pain he could pull the hip into its socket. Being told to go ahead he summoned another Korean and after two earnest trials succeeded. This "good Samaritan" then notified a neighboring field worker, who assisted Mr. McCutchen to a house not far off, where he was placed on the warm floor (it was toward evening now and he had become chilled) and was made as easy as possible and a telephone message was sent to his wife summoning aid.—*Korean Mission Field.*

A recent letter from Mr. C. R. Stegall received at the Foreign Missions office states that he and his family expect to leave Africa for America on furlough in the early fall, and requests that friends address them in care of Dr. White's Bible School, 541 Lexington Avenue, New York City, where they expect to stop for a few days on arrival.

A letter from Mrs. L. O. McCutchen tells us of a serious accident to Mr. McCutchen on one of his recent trips. We publish this letter in this number of THE SURVEY, and we are sure multitudes of their friends will wish to know the particulars.

Since the July issue of THE SURVEY the following missionaries have arrived on furlough from Korea:

Rev. and Mrs. L. Tate Newland, Dr. and Mrs. W. D. Reynolds, Miss Anna L. Greer, Miss Lavalette Dupuy and Miss Ada McMurry.

A letter just received from Miss Florence Patton, of Okazaki, Japan, announces the home-coming of herself and Miss Annie on account of the illness of a sister. They are expected to arrive during July, and will probably be at Montreat during the Foreign Missions Conference, August 12th to 19th.

REV. MOTTE MARTIN paid a flying visit to Montreat in July. He has not been visiting churches and making addresses since he came home, inasmuch as he was very tired and had a very short furlough and needed all the rest he could get. He happened at Montreat, however, during the Woman's Summer School of Missions and was kept talking either

to individuals or on the platform during all the time he was at Montreat, except a very few hours which he spent in trying to get some sleep. Mr. Martin expects to return to Africa at once, the death of Dr. Morrison making it almost necessary for him to be on the field to deal with some very difficult problems that have arisen in the last few months.

MARRIAGE OF MR. THOMAS J. ARNOLD, OF OUR AFRICAN MISSION.

WE take great pleasure in presenting to the readers of the SURVEY the following account of the marriage of Mr. Thomas J. Arnold, of our African Mission, to Miss Caroline H. Martin, of McPhersonville, S. C., which occurred on

June 27th. The article was written by one of the guests present at the marriage and was published in the Charleston News and Courier.

Mr. and Mrs. Arnold are now at the home of Mr. Arnold's parents at Beverly, W. Va. They are making their plans to sail for Africa as

known the world over as Stonewall Jackson. For six years this distinguished son has been in the Congo Free State as the business manager of the large interests of the Southern Presbyterian Mission. He has been there for these years with more than fifty of his companions in missionary service, doing a work that may not appeal to many who have little knowledge of such an endeavor, but which will some day bring to light the hallowed influence and self-sacrifice which will win the admiration of men and an-



Mrs. Thomas J. Arnold.



Mr. Thomas J. Arnold.

soon as the necessary passports can be secured and sailing arrangements can be made.

"The quiet of the little village of McPhersonville, so well known for its refinement and culture, and the many virtues of the people who make up the best in this Southland, was greatly disturbed this week because of a marriage in the village. It was a marriage of extraordinary interest, too, and brought together guests from the ends of the earth.

"Mr. Thomas Jackson Arnold, Jr., came from the Congo Free State and has carried off with him one of the fairest of the maidens who have graced this delightful hamlet, Miss Caroline Hutson Martin. Miss Martin is well known in our city. She is the sister of Dr. T. Hutson Martin, and was associated with her cousin, Mr. James B. Heyward, of our local bar.

"Mr. Arnold, Jr., is a grandson of the late General D. H. Hill and a grand-nephew of the late General Thomas J. Jackson,

This last year this mission baptized 3,161 and received these people into the Church of the Living God after a careful instruction of from one to two years. It is the invariable practice of the mission to require at least six months of the greatest care and intimate acquaintance of the missionaries before these people are received into the communion of the Church. Since the beginning of this mission in 1891 there have been gathered from heathenism to the saving knowledge of the Christ 20,000 souls, and there are 40,000 pupils in the day schools. At the hospital there are thousands treated every year, some of them undergoing the most delicate and critical major operations. Some of our own hospitals would be considered centers of treatment of diseases and troubles when they could claim a record of 90,000 in a short while.

"The 'best man' at this interesting marriage was the Rev. Motte Martin, also of the Congo Free State. He has been there

as a missionary and counselor and friend of the people and the State for fifteen years, and few men anywhere have exerted a more wholesome influence over his fellowmen than has this now well-known minister of the gospel in Europe, Africa and America. Mr. Martin is a diplomat of the highest order and is everywhere recognized in the far off land as Mpanda-Shila, 'the way opener.' His word is respected and his judgment accepted in matters of State by natives and foreigners. His record will be placed alongside the record of the great explorer, Livingstone,

and their names will be associated in the memory and gratitude of the people in the days to come. He and Mr. Arnold are in this country at present in the interests of the State and its welfare and the best interests of the natives of the Congo, and have brought questions of great moment to the attention of the Belgian, English and American governments. They readily obtain a hearing by the highest officials of these governments whenever they seek such interviews. They left Luebo, their station, January 1st, and arrived in the United States May 1st."

SAILING OF DR. SMITH

Columbia, S. C., July 23, 1918.

To the Members of the Southern Presbyterian Church.

MY DEAR FRIENDS:

Providence permitting, I shall sail for the Orient on the fifteenth of next month for an unhurried visitation and inspection of all the stations in our Korean, North-Kiangsu, Mid-China and Japan Mission, taking them in this order.

So deeply conscious am I of my personal inability to meet the requirements and grasp the possibilities of such a visit that I most earnestly beseech you to pray God to endue me with all needed strength and wisdom that my visit may be richly blessed of God to our Church's work in the East and to all engaged in it.

I am planning to hold at each station a conference of all its missionaries of both sexes, covering every phase of its mission-

ary life and work, with a local secretary to take down the conclusions reached. A tentative schedule of topics, with ninety-two headings, for these conferences, I am mailing in advance to all our missionaries in the Orient that they may increase their present familiarity with them by such additional study and such careful investigation of the facts, involved or asked for, as they may find practicable. Please remember these conferences in your prayers.

I need not add that I am making this tour of our stations in the spirit of an humble student of that great and complex work to which our missionaries have given the supreme proof of devotion, and that I count it a very high privilege to be permitted to learn from their own lips the mature conclusions of their missionary experience and to see with my own eyes the noble and enduring fruits of their labors.

Yours in his service,

EGBERT W. SMITH.

ZEALOUS WORKERS FOR THE KINGDOM.

S. M. ERICKSON.

SOMETIMES in the midst of all the rush I stop and think of what the native Christians are doing for the kingdom. It makes the heart sad to think of those who are cold or are wandering back in the ways of sin. There are always a few who need special attention—those who are a little weak and who occasionally fall. Last night my mind dwelt on the active Christians, and how refreshing it was to think of them. Won't you take time to get acquainted with some of our Sanuki brethren?

Watanabe San is a veterinary surgeon, raised in a good home under Confucian instruction. First he came to us for English, and then he came for Christianity. Shortly

after he was baptized he was ordered away out into the country, where there were no other Christians. We were a little afraid that he might fall into temptation. When he arrived at his post there was the usual welcome meeting with drinks, but he told the company that he appreciated the meeting, but that he could not drink. This was victory number one. Then a number of people tried to get him to drink on other occasions, but he stood firm. Everywhere he went he would witness to the fact that he was a Christian. A policeman, Tsukada San, came under his influence. Tsukada San stopped drinking. All his friends told him that this would not do, and he told

them about Watanabe San. They responded, "Well, he is a different person from the rest of us."

Tsukada San got a Shorter Catechism from Watanabe San and studied it while on his rounds. At night he would first get his wife, who is not a Christian, to ask him the questions, and then he would get Watanabe San to drill him. I examined him on the catechism and he recited it without a mistake. Tsukada San fell in with Terashima San, a young man at the county agricultural station in another village. Terashima San got interested, and he and Tsukada San were baptized on the night Watanabe San left Japan to go to America. The head of the district sent Watanabe San a letter of farewell, in which he said that he respected Watanabe San for his faithfulness to his duties and his religious zeal. Tsukada San cleaned up his town, short measures got scarce and fast women moved to the next village. One day recently a hundred and fifty men gathered in the town hall to discuss the sanitary conditions of the place, and Tsukada San used the opportunity to tell them about Christ. Now he wants to enter the ministry. Terashima San interested a number of people in his village and then left for the Hokkaido. Just after he left Yamashita San came for baptism. Watanabe San went

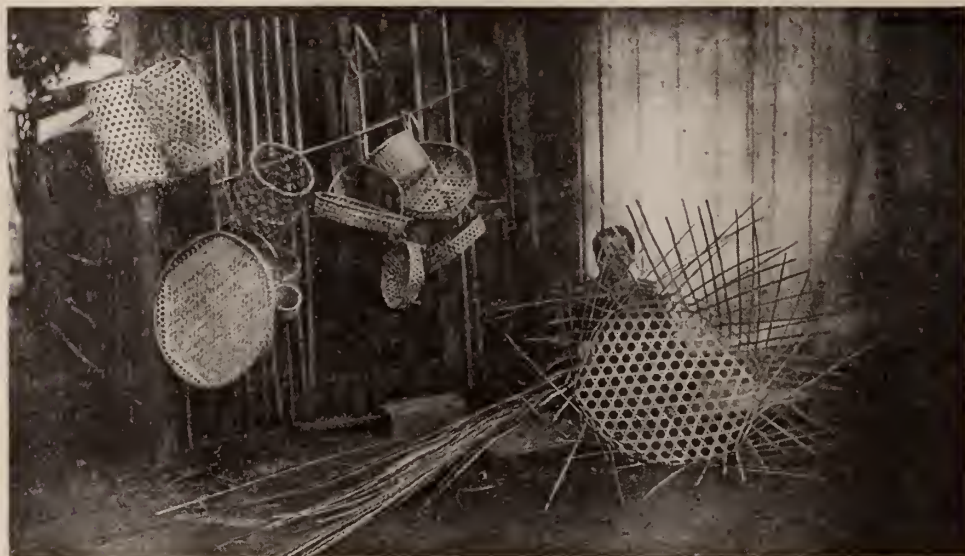
to America to take a course in veterinary surgery, but to-day I had a letter from him asking for a recommendation to some seminary, as he wants to enter the ministry. As a result of his witness-bearing we now have Christians and enquirers in five different towns and villages.

I baptized Aga San while he was a student in the high school. For some time he wandered away on account of the persecution he had in his home. Then he turned up again as a policeman here in town. Sometimes he would come to church, but we did not think his faith very strong. When Kanamori San came to help us in an evangelistic campaign, Aga San subscribed a whole month's salary. He gave much of his time in getting theaters for meeting places and pledged nearly all of the police force to attend the meetings.

Tanaka San, a young druggist, also made a generous contribution toward the evangelistic campaign. He walked day after day all over town with dodgers. I spent several days with him, going from house to house and returning at night tired out. Tanaka San, in spite of an ailment which caused him much suffering, kept on day after day. Once the question came up whether we should ask a Unitarian preacher to co-operate with us in the campaign. Tanaka San boldly said, "No, we cannot



Mr. and Mrs. Brady and Mr. and Mrs. J. W. Moore and children, of Susaki Station, Japan.



Many of the pretty Japanese baskets that are bought in America are made in Japan. The basket maker does a lot of work with his toes.

have anything to do with a man who does not believe in Christ."

Miyai San has gotten into touch with three prisoners in the local jail. Fukami San, one of these prisoners, was set free last month, and Miyai San cared for him several days in his own home, all the time teaching him about Christ. Finally he got a place for him in Osaka. Wakasaka San got out of jail two weeks ago, and he has been a guest in Miyai San's home ever since. I noticed that he had some good clothes when I baptized him. Miyai San had lent him his own clothes for the service. Wakasaka San has now found work, but Miyai San insists that he must stay with him for at least two months until he is fully established in the faith.

Yano San is a telegraph operator who came to us recently from out in the country. He is not baptized yet, but is an active worker. He led his roommate, a young

blind fellow, to the meetings. This boy, Omai San, told a lady at one of our meetings that he does not have any peace of mind when he is absent from the meetings. Omai San has interested three blind friends. When he failed on an examination recently his father told him that it was because he went to church. Omai San said, "Perhaps so; but I find great joy in my new found faith." He is leading his mother and father, too. Yano San is now leading four of his fellow operators.

We are sorry that not all of the people that we baptize work like the above mentioned ones. Still, in our little field there are many who are bearing faithful testimony to the power of the gospel to save and to keep. I wish you could share the joy that I have when I think of the faithful ones working for the Master in the midst of awful temptation and persecution.

DISTRIBUTING TRACTS IN JAPAN.

LOIS R. MONROE.

LET me take you through a week, say two weeks, of ups and downs, the discouragements—no there can be no discouragements, real ones—and the joys crowded into two weeks of service from April 20th to May 8th.

About April 20th we went to a beach armed with about nine hundred tracts on salvation and "Worship the Living God," and faithfully the tracts were given along the wayside, in the tram car, on the launch, down the crowded busy street. In the

launch with us were a band of pilgrims, going from shrine to shrine, staff in hand—hundreds of miles—to the able-bodied, namely, an excursion of a month or two—to the crippled a blind, a tortuous pilgrimage.

These all seemed strong. I saw a woman only yesterday, while I stood on a corner giving out tracts, who was crawling on her knees through the streets, with a distorted limb dragging behind her, and my children who were also sowing the seed, say that the bone was sticking out of the flesh through a bloody sore. She may not have been on a pilgrimage, was not I think, but almost every day here can be seen poverty and pain. This day nobody refused to take a tract, I think, but one young man, going to the beach with friends, began to mimic English. It doesn't make one happy at first, but one comes to pass an insult, or a sneer or a refusal by as all in a day's work, and just a little part of the cross-bearing.

This day as we waited at the landing for our boat, a young Christian teacher from the Carrie McMillan Home came to me and said, "A few days ago an old man came to our school. He said he lived out near here and he had been given a tract by a little white child. The tract had touched his heart and he wanted to know more about God. We talked to him for hours, and he bought some Christian books and went back home." The little white child could be no other than one of the small Monroes, for they scatter or *hand* out tracts by the tens of thousands as they go out. That was on Tuesday.

On Wednesday the regular meeting for young women was to be held. The mission house is opposite a boys' higher school, and on this day the boys gathered just inside their hedge and laughed at the girls, or talked loud. Japanese girls are timid, and I feared they might break up the attendance to some extent. I only prayed and took down the sign that was posted on the wall announcing the meeting, as it was drawing too much attention to the gate. Instead I prayed and told a few young women who were passing. About seventy came that day; two days later there were about eighty.

On Sunday I took Mrs. Buchanan, who had come down to Kochi, and we gave out more tracts. One young woman came running up to say she used to come to the meetings. Then the big boys and young men, who had always passed us so quietly in the streets, began to stop and ask for tracts. One who got one threw it in the dirt. We had only nine hundred tracts of each kind, and there were more than one thousand young women students. They throng in from the remote parts of the province. We refused some boys tracts.

Some laughed. I feared this might cause the dignified, self-respecting girls to pass by and avoid us, and then, too, as Christ's representative—well, I was about to express fear there—I confess I waked and thought about it that night. We cannot be conquered in this fight though.

Of course, the devil has gone to work. One boy called Elizabeth a *dunce* and tore a tract before her eyes, but all the time the work is growing. Just about then, when I might have felt discouraged, here came a letter from a village from the west, where snow lies deep all winter—a mountain village—a letter from one of my girls who was thrown out by her father because she would not pray to the family gods. "Dear teacher," it ran, "here are some stamps. Will you send me two copies of the Christian paper each month? I want to paste it and put it out for people to read. If I have only one leaflet and paste it so as to hang it out, only one side can be read."

Then another letter: "Dear teacher, since my graduation I have become a teacher in a government school. I am praying and I want to keep God's commandments."

Then a card—still another, "Excuse my delay in writing. I saw you two years ago this July at a prayer meeting. You told me of the joy of service for Christ. I didn't feel touched then, but your words sank deep, made an impression on my heart. I left my home last May to work for Christ."

Then a card from far to the north-west from a man who was on a pilgrimage. We had met him near a temple with a little girl who was resting, and queer enough, he was pushing a baby carriage. We found the little girl was lame, a pitiful creature. She was sitting near a big pine tree on a mountain side when we came across them in our path. Mr. Monroe gave him a tract. It was later as we returned from an hour's walk to find they had gone only a few hundred yards that we found the occasion for carrying the baby carriage. She was being pushed by her father, and when Mr. Monroe went back a bit to speak to them, she smiled up into his face. A snake had bitten her. We offered to try to get her well by putting her in a hospital. When a nurse was called to examine the child, the poor little leg was blue almost to the thigh, and she found the father had consumption. It would be difficult, the nurse said, and the hospital did not like to take such cases, and it would take a long time.

It made a heart ache to stand by and see the suffering little body lifted again into the cart and trundled off to the next temple on the weary pilgrimage to pray. Yet here, years later, comes a card to say,

thanks for a Christian paper—not the first card that has come. Who knows where that seed sown by the wayside, an apple, a few cents, and much tender sympathy, may lead these two pilgrims at last?

Here are two visitors. It is Tuesday again. One says she would like to be baptized. Another asks if she can get a hymn book for her boy. "He has sung the old one to pieces. He reads all the books and tracts you send. I tell him he must be a

cially—tears it up. Another calls little Elizabeth a dunce in English. Never mind, here comes a young woman with a baby on her back. "Will you sell a Bible?" she asks as she takes her tract. "No, I have none here. Come to my home, and I'll give you a book." Early the next morning here she comes. We call her in for prayers. "Yes," she says, "I hear the story far off in the mountains. A man, I don't know his name (Mr. Moore) comes to our village



Let the shrine on the rock by the sea be a call to you for effort this year.

Christian. I know a woman who wants to come and hear you teach. I have promised to bring her."

It gladdens my heart a bit when this same woman came in mid-winter and said her old mother, who had heard the gospel, but was never baptized, requested upon her death-bed, "Return, ye wanderer, return," and that she sang the first verse through before her lips grew silent.

Yet another letter comes in from a young woman who graduated a year ago. "Dear teacher," it ran, "I am thinking of God's love, and I believe."

Then comes another day for tract distribution. The usual nine hundred girls get tracks. One young man asks for one spe-

every month and we listen and some out there are beginning to feel they must believe that Christ died for sinners."

This grows lengthy. May I only add this note? I agreed to pray for all young women who would make a special request. In one week and two hours over sixty-four had handed in their names, nearly all giving the full address so as to receive literature from time to time. That goes into the third week though.

I just wish some more could know the joy of soul-winning. They could if only they would, and I am longing to know it more deeply. It takes time and prayer and self-denial, but there is nothing like it, nothing!

. Kochi, Japan.

From Mrs. O. E. Hutchinson, Shuqulak, Miss.:

"We use the MISSIONARY SURVEY to get up our programs, and cannot afford to miss

a single copy. I am anxious for Jack to reach the top and never let an opportunity slip to speak a good word for our splendid magazine."

SPRING REPORT FROM SANUKI.

REV. S. M. ERICKSON.

SOME eighteen months ago we entered into correspondence with Kanamori San, the great Japanese evangelist, with a view of seeking his services in a campaign in Sanuki. Last fall he informed us that he could give us two weeks during April. As soon as we got this information we began making preparations.

All the Christians knew that Mr. Kanamori had just finished a five months' campaign in Kyushu, and that there had been over ten thousand decisions, and so they looked forward to these meetings with the prayerful hope of a rich harvest. Once a week for ten weeks preceding the campaign we published Christian articles in the Shikoku edition of the *Osaka Asahi*, and in one of the local papers. These articles were two columns long and cost \$7.50 for one insertion in the *Asahi*, and \$2.50 in the local paper. The *Aashi* has a circulation of thirty thousand in Shikoku, and the local paper has about three thousand in this province. In this way thousands of people were introduced to Christianity.

A month before the meetings began we circulated a tract written by Mr. Kanamori in all the places where meetings were to be held. Then we had four different kinds of handbills printed and distributed in every house. In this way every house was reached four times. We had large posters made and placed in every public bath house. At night large lanterns bearing an advertisement of the meetings were placed in front of the homes of the Christians.

Theater buildings were secured for the meeting places, but contracts with the owners were not always certain. The owner in Takamatsu came to us a few days before the meetings, after we had gotten out all our printed matter, and told us that his son had rented the house to others without his knowledge, and we would have to get out. We reminded him of our contract. He only smiled and said it was too bad, but what could we do about it? We were out in the cold. What could we do? Fortunately, the first day fixed for the meetings in Takamatsu was a festival, and so we decided to have our meeting in the afternoon. Of course, we expected to get only half a house, but better than give up. Then a Christian policeman rented another theater for the meeting the next night.

On the morning of the festival it poured down rain, and our hopes were about as low as they could get, but the rain turned out to be a help. The people could not go to the park, and the baseball game was

called off. By noon it cleared off, though the ground was still wet, and the people were anxious to get out. At one o'clock the crowd began to assemble in the theater. Mr. Hassell began the singing at 1:30, and Mr. Kanamori began to preach at two. His sermon was two and a half hours long, and at the conclusion of it he called for trail-hitters. About one hundred and twenty of the thousand people signed decision cards. Thus the Lord brought a rich harvest out of the most discouraging conditions.

On the next night twelve hundred people gathered in the theater. Just as the people were being urged to decide a famous Buddhist priest began to try to break up the meeting. A strong young Christian had him outside in a moment, and in spite of the disturbance ninety-three signified their desire to know Christ. The next day we had a welcome meeting for those who signed cards, and two-thirds of the number were present.

After the meetings in Takamatsu we all went to Sanbonmatsu. In addition to four different distributions of handbills, we made another round in order to get out a crowd. The principal of the high school stated that all the boys in the boarding department who wanted to attend might do so. This was a great concession, and the students formed the best part of the congregation. Just as the meeting was being opened we learned that the students had to be back by nine o'clock. The sermon would be only half over, and the students would break up the meeting by leaving. We rushed over to the school and met the head of the boarding department and gained his permission for the students to stay until the end. Seventy-five young people signed decision cards.

Our next meeting was at Tsuda. The crowd was slow in gathering, and just as Mr. Kanamori began to speak the fire bells rang and the whole crowd left. The fire proved to be outside of the town limits, and some of the people returned. Twenty-two decided.

The Christians at Marugame had worked up the meetings well. Saturday night there were eight hundred people in the theater, and Mr. Kanamori was in the midst of his sermon when the same priest who had given us trouble in Takamatsu again started a disturbance. He rushed upon the stage, shouting that Christianity was contrary to Japanese patriotism. The crowd was with him. Soon a couple of policemen quieted him and some others who wished to break



The blind and the lame take their places at the temple gates and receive alms.
Acts 3:2.

up the meeting. Then Kanamori San proceeded and the crowd listened with intense interest. He was drawing them over and when the climax of his sermon was reached there was a burst of applause. Sixty-six decided for Christ. The disturbance with the priest advertised our next meeting, and over a thousand people were out. In all one hundred and sixteen decided in Marugame.

At Sakaide we did not have any difficulty, but it turned very cold and rained. About eight hundred people were out and fifty-six decided. At Kwanonji there were eighty-six decisions.

The priest who had been giving us so much trouble lives at Zentsuji. He tried to get the theater for an opposition meeting in the afternoon just before our meeting was to be held, but we headed this off. We saw the police and they sent several officers, and General Fujita, a Christian, sent a military guard. The priest held his meeting the day before ours, and about three hundred people were out to hear him abuse Christianity. We had a full house of thirteen hundred, and had to close the doors. The priest had helped us to get the

crowd. One hundred and one decided for Christ right under the shadow of the priest's big temple.

This Buddhist priest had also had a meeting at Kotchira, where he hoped to enlist the help of the Shinto priest in charge of the big Kompira shrine. About two hundred and fifty people were out at his meeting. Our little band of twelve Christians worked hard for our meeting. We were doing a bold thing to enter the place, but God gave us faith to go on. Here again our fears proved to be unnecessary, for at eight o'clock the capacity of the house (fifteen hundred) was reached, and the police closed the doors. Here at the site of the largest shrine in Japan ninety-nine decided for Christ.

In spite of all the opposition and difficulties the Lord showed us in these two weeks that he had eight hundred and seventy-two of his elect who were ready for his message. Now we are busily engaged in caring for these babes in the faith. We want you to pray that all these will grow into the full stature of the perfect man in Christ Jesus.

From Mrs. J. A. Barnhardt, Harrisburg, N. C.:

"THE SURVEY is always helpful—always instructive—always inspiring! We want to thank you for it."



THE WAY, THE TRUTH, THE LIFE.

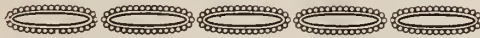
LOIS JOHNSON ERICKSON.

Thou art the Way, O Lord, my Lord,
The shining Way that leads me on
Past the dark dangers of the night
To find at last in thee the dawn.

Thou art the Truth, O Lord, my Lord,
Unchanging Truth which makes men free;
They search the earth, the seas, the stars,
And find in all thy truth and thee.

Thou art the Life, O Lord, my Lord,
Eternal Life which lifts the clod
Up from decay and death on earth
To spend the ages serving God.

O Way, O Truth, O Light of Life,
O Saviour to the sad world 'given,
There is no joy where thou art not,
And where thou art is always heaven.



There are forty million of these country people without Christ. Rural Japan calls for Christian workers.

REPORT FROM KAGAWA KEN.

REV. S. M. ERICKSON.

DURING the past year sixty-seven were added to the kingdom, many of whom are witnessing to the grace of God. Akiyama San, a newspaper man, travels on the trains a great deal and tries to get into the cars filled with students going to and from the school, and preaches to them between stations.

Tsukeda San, a policeman, memorized the Shorter Catechism while making his rounds and recited it without a mistake. He had his wife, who is not a Christian, ask the questions as he learned them. The catechism makes reformers of the men who are filled with it. Tsukada San cleaned out his town. Bad women and short measures are scarce in his village.

Mother Uchida was baptized last December just before Christmas. I asked her whether there had been any change in her

life since knowing Christ. She said, "Sensei, my life has been a very sad one, but now I have a new joy."

Over at Oshima the most wicked man among the lepers, Okumitsu San, died saying, "I am a Christian and want a Christian funeral." He had tried some years ago to kill the head of the hospital. Before he died he confessed all his sins and was to have been baptized on the day that he died. Can we not have the faith to believe that he has been baptized in glory?

We are planning and preparing for a Kanamori campaign. One thing we have learned is that often the devil uses good persons to oppose a good work. Another thing we have learned is that there are the "seven thousand faithful" in the land. One man (another policeman) subscribed a month's salary for the campaign, and

the day after the preparatory meeting had pledged twelve people to attend the evangelistic meetings. An elder came out clearly for Christ when the people were weighing the question of co-operation with an evangelist who does not believe in the divine sonship of Christ. The question was, Christ or co-operation? Many faltered and hesitated, but this elder, whom we did not think very well grounded in the faith, said, "We can have nothing to do with those who do not believe the Christ of the Bible." Would that all Japanese Christians had that same clear faith in Christ!

One school teacher pledged thirty-five as-

sociates to attend the Kanamori meetings.

We have done some newspaper work, but no definite results are recorded. The articles which have been published have been read by thousands. Over two thousand copies of the "Shinko no Susume" have been sent out to leading men in the province.

A non-Christian built a church and rents it to us at Kwanonji. The Building Association made it possible for us to build a church and manse at Marugame. We have now five church buildings in the province.

We need more spirit-filled evangelists for our country fields.

REMARKABLE THINGS IN SANUKI PROVINCE.

MRS. LOIS RUSSELL MONROE.

OVER in Sanuki Province some remarkable meetings have just closed. Those who live there, the Ericksons and Hassells, may write about them later, but I pass on the good news as it has come to us.



One of the many bows.

Kanamori San preached for them for two or three weeks and over 800 people signed cards expressing determination to follow Christ.

In Kotohira, at the foot of a famous temple, they held a meeting. The missionaries had given tracts there—as the worshippers journeyed up and down the province by the thousands for years.

In this town the priest attempted to break up the Christian meeting. He held an opposition meeting which about 250 attended, but the never-failing assurance, "Greater is he that is in you than he

that is in the world," proved true again—for when the hour for Kanamori's three-hour long sermon came, about 1,400 people crowded into the big theatre—and when the house was so full that the government would not allow any more, about 200 or 300 had to be turned off.

There were some 120 who said they wanted to become Christians. The priest openly lied and said he had met Kanamori San in debate and worsted him; that he had acknowledged he could not answer him, and that, upon being asked why he did not then renounce Christ and accept Buddhism, he had replied, "Because my salary holds me."

Now here the priest clean overlied himself, for Kanamori San is a remarkable man, giving his strength day after day with no remuneration. His example should stir many in America. Many years ago he thought he understood Christianity, but being a scholar, he got hold of higher criticism and went astray. His wife never left the faith. He was employed by the Japanese government to travel from city to city addressing great crowds on ethics—more strictly on some practical plan of investing money.

He says his wife kept praying for him. He could hear her, with the children about her, praying for him behind the sliding paper doors.

Then came her death—and then a most remarkable answer to her prayers. He returned to the faith, and, resigning from the position as lecturer for the government, he took up Christian work, giving his time gladly to saving souls.

He lives simply, dresses plainly—almost shabbily—and night after night he pours his heart out to people. Often there are a thousand at a time. He lives on what

he has saved and probably on the income from his books, for he has written several.

Today word has come that in Tokushima Province, where Dr. Logan and Mr. Ostrom have sowed the seed of the kingdom by preaching and tract distribution, some harvesting is in process, for 318 in a single

night, under Kanamori's preaching, have been moved to accept Christ.

He is beginning what they hope to be a three weeks' campaign in that province, and we hope for a big reaping. The missionaries are by his side, all working and praying together.

Kochi, Japan, May 8, 1918.

OUR WOMEN AND THE WAR.

IN the June number of the Atlantic Monthly there is a most pathetic message from an English woman to her American sisters, in which, after relating some of the dreadful experiences of English women during the past three years, she has this to say in regard to the effect of these experiences on the minds and hearts of those who have gone through them:

"You may wonder what the spirit is of those who are living under this strain every day. We are very tired in the old world. I think that you who are so young, so full of hope, must find it difficult to understand just how tired we are. We are just as brave, just as determined. We have taken the vow on our hearts and consciences that we will never, never let go. The war has made us feel, because we have suffered so much, that we can suffer more. The same is true of Italy, France and wherever there is the war. We know that the darkest hour is before the dawn, and the tide will turn bye and bye. There can be no doubt about the issue, for it is not an ordinary war, an ordinary struggle between nations for supremacy or power or prestige. It is a part of the final struggle between good and evil, between might and right, between the powers of darkness and the kingdom of God, and because we know and believe that the allies are on the side of liberty and humanity, we have courage to go on and hold on, even through the days of sacrifice and darkness.

"In every home in our country today there is found a vacant chair. Recently I was up in the Gordon country, in the Highlands, speaking in a church on the spiritual side of the war. At the close a woman came to me dressed in deep mourning and in her bag she had three portraits of boys dressed in uniform of the Gordon Highlanders. She had just received notice that the last of the three had been killed in action. She said to me: 'I bear you are going to America. Will you tell American mothers I have given all my lads. I had only three, and I would give six if I had them for the same cause' Another friend of mine has given all her five sons. She was a widow and she has none left,

but she is working in one of the canteens with no shadow on her face.

"I wonder where that strength comes from. I will tell you. Since there has been this great and universal loss throughout the length and breadth of our land, there has arisen a great questioning about the better country to which so many of our splendid boys have gone. They were the flower and hope of the nation; not the dregs, not the remnants, but the boys who had to die before they lived; and there has arisen in the hearts of the men and women who never thought about it before, a new interest in the life that is to come. They could not believe that those lovely creatures could go down like the beasts that perish. If we have a loved one who has gone to another country, we read about that country, and ask all manner of questions concerning it. We put any traveler who returns through a regular catechism, so that we may visualize it. So it is with the Father's house to which our boys have gone. We want to know about it. We want to feel sure that these glorious souls are marching on, and that somewhere, somehow, they are fulfilling themselves and finding a destiny that is worthy of them. And so you would find us today in England a very serious but not a too sad people, because we have got a vision of the inner flame. We have, rearing itself in the very core of our national life today, a foundation which is built upon the sure hope. It is being built by men and women who have found for the first time the key which the Lord Christ left upon the stone on the resurrection morn."

We believe with all our hearts that this English woman's view of the meaning of the war is the right one. It is a war in the issue of which the interests of the Foreign Missionary cause and every other cause that is vitally related to the coming of the kingdom of Christ are involved. It is not inappropriate, therefore, that some of the space of the Foreign Missionary Department of the Survey should be given to the discussion of its real meaning. As indicative of the spirit in which our Amer-

ican mothers are beginning to make their contribution and lay their sacrifices on the altar, we publish two little poems written by two mothers who have given all the sons they have of military age to the cause. The writers are not professional authors nor experts in the art of versification. But we believe that other mothers who have made the same contribution to the cause will find a message of comfort and encouragement in what they have written.

OUR MARTYR BOYS.

Mrs. S. H. CHESTER.

O baby boy, the gift divine
Of heavenly love to arms of mine,
Oh precious child, God bids me make,
In answering love, and for His safe,
Thy little life an offering sweet,
A gift to lay at His dear feet.

Oh boy of mine, so big and strong,
And sore bestead twixt right and wrong;
But angels see, the Saviour too,
How brave you are, how loyal, true,
And know that in that heart of thine
Duty and love have built their shrine.

Oh soldier boy, so straight and tall,
In giving life at duty's call,
Though fall'n at battle front you're found,
You'll not be there; with glorious sound
Of golden harps will angels come
And bear your spirit swiftly home.

Oh martyr boys, a gathering host,
Though gone from us—they are not lost.
Our faith can pierce that curtain blue
And see them there, and know 'tis true
That they are with their Saviour God,
For they have walked the way he trod.

And now *his* griefs they understand,
His triumphs, too. Held by his hand
They walked the fiery furnace through
Of sacrifice. Beyond the blue
They're now with him, a glorious throng
Of modern martyrs, young and strong.

Their ransomed souls, thro' faith divine
In Jesus' love and passion shine
In heavenly splendor. Stain or spot
Their garments fair no more can blot;
In beauty like to his they sing
The glad "new song" to Christ their King.

Methinks I almost hear their song,
And see him as he walks among
The crowd of our radiant martyr boys,
So full of life and deathless joys,
So eager to know their Hero Lord,
So eager to obey his word.

Some work he has for them to do,
For they were faithful found and true;
To make a better world they died,
And now, exalted by his side,
"Rulers of cities" they shall be
In worlds from sin and sorrow free.

sea.
Our eyes, unveiled, by faith might see
Their glad celestial ministry.
And when he comes in clouds again,
They shall be with him, and shall reign
O'er earth redeemed. Then peace and love
On earth as in the heavens above,
On plain and mountain, sea and shore,
Will come to dwell forevermore.

Nashville, Tenn, July 15, 1918.

MY SERVICE PIN.

Mrs. E. H. A.

I wear this little pin with pride,
Though grief and joy my thoughts divide;
My service is to give my son;
His service is to fight the Hun.

This little emblem tells its tale
Of sacrifice that cannot fail,
For love to God and love to men
Are sure to triumph in the end.

With victory won o'er sin and self
And over thoughts of greed and pelf,
Then we can ask for help divine
To drive the Hun across the Rhine

O take our lives and let them be
A holy offering, Lord, to thee,
To fight thy battles, in thy might,
Against the Kaiser, for the right.

Inspire with hope, dear little pin,
To keep our hearts all pure within,
To pray with faith to God above
To give us victory, peace and love.

Elkins, W. Va., July 8, 1918.

TRIBUTE TO THE LATE DR. MORRISON.

AT the meeting of the Board of Missions of the M. E. Church, South, held in the month of June, the following resolutions were introduced by Bishop W. R. Lambuth and were adopted by a rising vote, after which the Board was led in prayer by Dr. Chester, who was present by invitation:

"Resolved, 1. That in the death on March 14 of Dr. William M. Morrison, of the Congo Mission of the Southern Presbyterian Church, Africa has lost one of her greatest missionary leaders and our mis-

sion a true friend and wise counselor.

"2. That this Board does hereby express its profound sympathy with our Presbyterian brethren in the irreparable loss sustained in the removal of our brother, who by his courage, his faith and devotion gave proof that he counted not his life dear unto himself.

"3. That we convey, through our General Secretary, to the mother in Lexington, Va., and the members of the Presbyterian Mission in the Belgian Congo our tender sympathy and our prayers."

RESOLUTIONS ON THE DEATH OF DR. W. M. MORRISON.

SINCE our Heavenly Father in His all-wise providence has called to Himself our senior missionary, Dr. W. M. Morrison, it seems fitting that we should give at least some small expression of our deep sorrow at his death and our high appreciation of his life.

For over twenty years Dr. Morrison has been the guiding hand of our American Presbyterian Congo Mission. The great work that God has enabled that mission to do has been largely accomplished through his unusual talents consecrated to the cause of Christ. To him missionaries as well as natives looked for comfort and advice. To the missionaries he was an elder brother, to the natives a tower of strength and a champion of the right. Even in regions where he was not personally known his name flashed the true steel of warning to the oppressor. He was feared and respected alike in Europe and America as a man who dared to challenge every infringement of the right to worship God according to the dictates of one's conscience.

The scope of his missionary labors was wide. He accomplished the most important literary work so far done on the mission, preparing a remarkably clear, accurate and scholarly grammar and lexicon of the Buluba-Lulua language, translating considerable portions of God's word, and other works of minor importance. In the latter years of his life he served as Chairman of his station, Chairman of the Mission, and Legal Representative, the latter a very delicate and important diplomatic position requiring great tact and wisdom. Just before his death he was re-elected to the Presidency of the Conference of Protestant Missions in Congo. His happy leadership of this conference, which met at Luebo in its seventh general session, was the crown-

ing event of his life work. Just at the close of this, one of the most momentous gatherings of missionaries in Africa, and certainly the most pivotal meeting of Congo missionary societies ever held, he was taken ill with the dreaded disease of tropical dysentery. Complicated by a state of exhaustion from the arduous labors of preparing for and presiding over the conference, together with the pent-up cares of his position on the mission, his condition seemed to the attendant physicians almost hopeless from the first, yet to those of us who watched by his bedside and who joined with thousands of natives in fasting and in uplifted petition, it seemed hardly possible that he would be taken from us at this most crucial moment in the history of the mission. Yet even while we prayed and fasted his spirit returned to the God who gave it; he fell asleep on the 14th of March, 1918.

Our Moses is gone, being yet in the full height and strength of his manhood, but remembering the promise to Israel, we pray that we may learn to lean more and more upon him who said, "As I was with Moses so will I be with thee; I will never leave thee, nor forsake thee." And we know that he lives; lives in the hearts of thousands who cherish his memory; lives in the lives transformed by the divine touch through his labors; lives in the living word which he translated for two million or more people; lives in eternity in the life that he began with Christ here on earth; lives never to die.

Therefore would we, the American Presbyterian Congo Mission, place on record the following resolutions:

1. That in Dr. Morrison we recognize a loss that prostrates us at the feet of Jesus Christ, causing us to plead for a fuller consciousness of the presence of his Holy

Spirit in this hour of crisis. Since no one man nor group of men can adequately supply the place made vacant among us, we would emphasize the necessity of utter dependence on the Divine Leader.

2. That we pay tribute here to his saintly life, which, lived amidst temptations that have shipwrecked many weaker characters, is the more remarkable because it abounded in patience, love and benevolence. In him, we believe, the grace of Jesus Christ had wrought its perfect work.

3. That we also recognize in the death of Dr. Morrison the loss of one of the foremost missionaries of Africa. His knowledge of missionary administration, his wide acquaintance with prominent Christian leaders, his long study of African, and especially of Congo affairs, made him a statesman among the missionary leaders of the world.

4. That we extend to the bereaved members of his family in America this expression of our deepest sympathy, a sympathy born of love that is surely as strong as their own, for

"None knew him but to love him,
None named him but to praise."

5. That to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States we express our sympathy in the loss of one of their most valued missionaries.

6. That we also convey this expression of sympathy through the *Congo Mission News* to the Protestant Missions in Congo, understanding as we do the shock that the news of Dr. Morrison's death must bring to those who so recently re-elected him President of their conference.

7. That copy of these resolutions be spread on the minutes of the mission, and that other copies be sent to the members of Dr. Morrison's family, the Executive Committee of Foreign Missions, the papers of the Presbyterian Church, the *Missionary Review of the World*, the *Congo Mission News*, the First Presbyterian Church of Little Rock, Ark., supporting him on this field, the Student Volunteer Movement of New York, in which he was once a secretary, and our agents in London, Messrs. Whyte, Ridsdale & Co.

C. L. CRANE,
J. W. ALLEN,
J. H. LONGENECKER,

Committee on Resolutions for A. P. C. M.

WHEN THE LONG WAY HOME IS FOUND

Blue of the far flung sky
Answers the boundless sea;
Never a change in the steadfast earth,
And never rest for me
Till my life is lost in the changeless life,
O Lord of the cross, in thee.

Pleasures of heedless days
Swiftly fading to night;
Ever the darkness deeper grown,
And ever harder the fight,
Except thou dwell in the deeps of my soul,
O Soul of the Lord of Light.



There are thousands of people in the fishing villages of Japan without Christ. Immorality is very prevalent and superstition holds the people in bondage.

Joy unto joy received,
Blessing to blessing bound;
Bearing the weight of my Master's cross
Is weakness, glory crowned,
For I wait to look on him face to face
When the long way home is found!

From the Japanese of Kokichi Nagata, an inmate of the Oshima Leper Hospital. Translated by Lois Johnson Erickson.

DR. JOHN ROCKWELL SMITH.

THE following is a translation of a tribute to the Rev. John Rockwell Smith, D. D., made on the occasion of his funeral in Campinas, Brazil, on April 10th, by one of his former students and latterly one of his colleagues in the faculty of the Theological Seminary:

Dr. John Rockwell Smith, the aged friend and unforgettable teacher, has at last rested from his long labors and painful sufferings. It causes us pain to speak in low voice, as to ourselves, the sad words, which represent a sorrowful reality—Dr. Smith has died!

But since a divine Providence has deemed fit to gather our friend into the everlasting mansions, it behooves us to pay our debt of gratitude to the illustrious dead.

It is not only to the soldier, who takes up the sword and offers himself on the altar of his country, that we owe tributes and homage. Life also is a battle, in which there are conquerors and conquered. And heroes, as Dr. Smith, who knew how to live because they knew how to strive, are most worthy of our respect and veneration.

Dr. Smith was indeed a battler. And for this there were not lacking in him the necessary physical gifts. He was, as his photographs indicate, a man of virile and noble bearing, of a wide forehead, lit by bright and penetrating eyes, which explains somewhat his tenacity and energy in carrying out to the end the arduous mission confided him by God. Those who saw him in these last times, broken down, with dimmed eyes and slow tongue, as he dragged his feet about, would not imagine what he had been, or would, as did we, betake themselves to sombre meditations on old age.

To these gifts of resistance and robustness with which nature had gifted his organism, there were allied eminent qualities of character. A simple and good spirit, a soul profoundly religious—thus he always revealed himself, not only in his family and in the intimacy of his friends, but also in the choice of his books, in the subject of all his conversations, in his judgments of the sermons of others. It was well worth while passing a few hours in the company of that loyal and good heart. One felt oneself under the fascinating influence of an individuality whose life was a copy of that of Enoch, who walked with God.

Simplicity and spirituality characterized him also as a preacher. His sermons, profound and notable for the clearness of their teaching, were within the reach of all minds. They never failed to be profoundly edifying. And how irresistibly he drew his hearers with the magnetism of his

voice and the vibrations of a heart touched with a holy and blessed zeal! How often, possessed of the truth and dominated by a love for souls, did he seem unconscious of his attitudes and gestures! On a certain occasion, when he was preaching on the dangers to which Lot was exposed in Sodom, there occurred an interesting incident between him and a Seminary student sitting with him in the pulpit. Borne on by the importance of his message, so great was the emphasis with which he strove to describe the persistent efforts of the angel to snatch the man of God from the perverted city, that he brusquely took the student by the arm and, by repeated pulls, almost dragged him from his seat.

As a teacher, Dr. Smith had as an outstanding trait a fatherly fondness for his students—every one of them could count on him as the best of friends. With great attention he cared for each one; to this one he would give counsel, to that one aid in time of need, to another encouragement, by a word of hope and faith; in all he strove to develop a love for religion and study. Even now, with my eyes dimmed with tears, do I remember an incident which occurred to me, which illustrates Dr. Smith's unbounded kindness. I was in the Seminary Library, when, as I turned the pages of the work I was consulting, with the blinds half closed, I felt the trembling hand of the dear old man. I turned to him, and he, opening wide the window, said softly, "Spare your sight, so as not to lose it prematurely." For me that incident would have been sufficient to reveal the nature of the man to whom we now render our heartfelt homage.

Dr. Smith received as a gift from God the gifts of the professor. He was by nature a teacher. His greatest delight was in having before him the young men whom he fed intellectually and spiritually, transmitting to them the lessons from his store of knowledge. When, unavoidably, he was deprived from going to his classes, his regret and feeling could be easily read in his countenance. On this account, as long as he had sufficient strength to be up, he was to be found at his place at work. And when, entirely broken down, he was altogether deprived of doing anything more for the Seminary, and confined to his bed, his soul was possessed of a great sorrow, a sorrow that could disappear only with the arrival of the end.

As a theologian, Dr. Smith was an authority, for he was a specialist in his subject. And he never abandoned his studies. His books—and he had a large library—all had their margins marked with references and notes. Perhaps few men have

read as much as he. He nearly always kept his readings catalogued in an index book, by which he could have at his fingers' end all the works that treated of a given subject. His books were perhaps his best friends. As a shepherd of his flock, he knew them well, and they almost answered to his voice! It has even been said that he could, with his eyes closed, put his hand, anywhere on his shelves, exactly on any given volume.

It is a pity that he never wrote anything, or at least any large work. But there are his students, who are living works, for in them are seen indelibly impressed the lessons of their former master. In this manner he, though dead, yet by many voices, is preaching the gospel in Brazil.

But the great work of Dr. Smith, that to which he dedicated all his life, was, without a doubt, the Seminary. He so identified himself with our School of the Prophets that all the ups and downs, all the difficulties and trials through which it passed, found an intense echo in his great heart. Indeed there was a time when it could almost be said that the Seminary was alive because Dr. Smith was alive.

The only explanation we find for all this devotion and sacrifice is in the great love he had for Brazil. His supreme desire was to see our country evangelized. He was interested in everything that had this end in view: he inquired after the welfare of the churches, urged the young men to

write, distributed tracts on a large scale, and felt deeply the scarcity of laborers in the vast harvest. Of Dr. Smith it might be said that in him were fulfilled the works of the gospel, "He hath done what he could." His illness proves it unmistakably, for it was nothing more than a complete wearing out of his mental and physical forces by continued labors.

Blessed are those who live and die thus: with their consciences tranquilized by having done their duty. Therefore he showed an unusual patience in suffering; he bore everything without complaint or murmur, as one who sees and anticipates the heavenly glory and blessings.

As Livingstone, whose heart was interred in the center of Africa, which he evangelized, so the remains of our master and dear friend repose in the soft soil of the land that he so loved.

But Dr. Smith, as the tree that, though cut down, shoots forth new branches, and as the star that, though dead, continues to send us its light, still lives in us, in our consciences and in our hearts, as a magnificent example of love and of labor.

Great teacher and great friend! We will not commit the wrong of forgetting thee. Here we are, the Evangelical Church, your colleagues and your students of yesterday and of by-gone days, to shed the tear of deep sorrow and to bid you a last farewell!

HERCULANO DE GOUVEA, JR.



Children and grandchildren of Missionaries in Brazil. From left to right: Carolyn, Emerson, Rockwell and Warfield, children of Rev. and Mrs. J. P. Smith, and Rockwell, John and Gaston, Jr., children of Rev. and Mrs. Gaston Boyle. All are grandchildren of the late Dr. J. R. Smith, and the last named three grandchildren also of Rev. John Boyle, who died in Brazil in 1892.

THE T'AI SHAN HWEI.

REV. L. H. LANCASTER.

TODAY is the 15th of the fourth moon. This year it happens to be May 24th, the day of the big T'ai Shan Hwei.* This is the biggest thing of the kind that Hsuehoufu can boast. T'ai Shan is the highest of our surrounding hills, and the top of it, upon which is a small Buddhist temple, is a little more than two miles from us. The whole city and the countryside for miles around gather there at this time. The 15th is the big day, but the several days before and after the 15th are almost equal to it. On this day everything is at a standstill—servants want to go, workmen are unobtainable, schools are closed and everybody goes to the Hwei.

A part of our mission community also "went to meeting." Some walked, which is the best way, one took a chair, and the children rode in a cart, which is the worst way. In spite of lots of sofa pillows, the bumping of the springless cart has left them sore all over.

A Virginia State Fair on "Richmond Day" is the nearest American likeness I've seen to this Hwei, in its crowds, its choking dust, the noise and many side-shows. Eating places, entirely oblivious to dust and dirt, are everywhere. Equally as numerous are the booths which sell a great variety of things, varying from cigarettes made in Richmond, New York, Petersburg or North Carolina, to Chinese beds and whitewashed clay images. The side-shows, which in China are said to be nearly always clean, have a few animals, a tiger and a monkey or two, or a sleight-of-hand performance, much of it very well done, or Chinese music, of a recounting, either by acting or chanting, of the great deeds of the heroes who lived in the golden days of long ago. Everything seems to do a thriving business. All of this is spread out at the foot of the hill.

T'ai Shan is quite steep, so broad stone steps have been made all the way from the foot of the mountain to the temple on the top. On these steps there's a continual stream of ascending and descending pilgrims, all sorts and conditions. Some of these pilgrims kneel and kowtow (butt the head on the ground) at each of the stone steps all the way up the long climb. This is in payment of vows or to obtain merit. Many of them carry great quantities of incense and paper money which is to be offered. The most striking thing, though, of the journey up the hill is the vast number of beggars. I've seen beg-

gars at other times and in other places in China, but never before quite to equal this, and they all find this the fattest day of the year for them. They sat almost as close together as was possible for them to sit all the way from the foot of the hill to the top. The majority were actually touching elbows, they were so close together. Many were mere wrecks of humanity, but some seemed rather sleek and hale, and the wounds of some were evidently self-inflicted. The merit, however, of giving to a man of this kind is none the less. Several were seen who reminded you of the accounts given of the Indian fakirs who torture themselves. One man had slashed up his chest with big knives which he carried, and another had a long knife about an inch wide run completely through the lower part of the forearm.

Inside the temple the air was dense from the burning incense and unbearably hot, while outside the court of the temple the great piles of paper money were burned upon a kind of stone altar, as large as an ordinary dining-room table, which had been erected by the side of the usual iron urn. The hearts of the priests were being delighted, too, for much of the offering brought by each pilgrim was more substantial than paper money or incense.

From the standpoint of missions, however, the most important thing about this Hwei is the fact that each year an effort is made to tell the crowds something of him who had compassion on the multitudes that fainted and were scattered as sheep without a shepherd. A tent is spread; today it had an American flag at one corner and a Chinese at the other, and in it preaching is done, tracts and books are sold, and men are talked to. Besides the work at the tent itself, bands of older school boys, who are Christians, with an older man as leader, move among the crowd selling tracts. When they come to an elevation they may stop to sing a hymn, thus gaining the attention of many; then one will make a talk and the crowd will be invited to get the tracts which are offered at small cost. Thus it is that some seed is sown, with the prayer that it may fall on good and prepared soil and bring forth many fold for the harvest.

Hsuehoufu, China, May 24, 1918.

*Hwei is the Chinese word for meeting, gathering or assembly.

THE SANG FAMILY.

NETTIE J. McMULLEN.



THE accompanying picture introduces the readers of the SURVEY to the family of Pastor Sang. He was formerly pastor of Tien Swe Gyao church in Hangchow. Four or five years ago he was put in charge of our country field in the Yuhang district. He has four helpers working under his general supervision. For the past year a large part of his time has been spent in holding evangelistic meetings. He goes from one to another with hardly a rest between. Last fall he held some meetings for the Presbyterians U. S. A., and later under the Union Evangelistic Committee in Hangchow. Lately he has been helping in the Kashing field. He is one of the best preachers we have and is able to hold the attention of his audience every time.

The oldest daughter, standing by her grandmother in the picture, is now teaching in the Union Girls' School in Hangchow. The boys are dressed in long white garments. The older is in the medical school in Peking and the younger is in school in Kashing. The second daughter also is studying medicine in Peking. The third is teaching in a Chinese family. The fourth is studying to be a trained nurse in Dr. Mary Stone's hospital in Kukiang. The three little ones are in our school at Tso Chao Faw, or as we Romanize the spelling, Tso Kya Gyao. One daughter is dead.

It is indeed a fine family. The oldest daughter is one of the finest Christians I know.

Hangchow, China, April 20, 1918.

A SUNDAY AT THE STUART MEMORIAL CHURCH, HANGCHOW.

REV. J. L. STUART.

SUNDAY, May 5th, was one of exceptional interest in Hangchow. Dr. Sherwood Eddy and his party had conducted evangelistic meetings in this city with great effectiveness. About 350 men, apart from students in the mission schools, had signed cards indicating their decision to accept Christ. Most of these belonged to the scholar or student classes, some being quite influential in the life of this great city. Of these 120 indicated on the cards they signed their preference for the Stuart Memorial church. Twelve of this number had been so carefully prepared in Bible classes that it seemed wise to receive them by baptism on the Sunday immediately following. These men were teachers in government schools, classical teachers, Japanese returned students and others of high standing and recognized scholarship. It was a great sight to see them standing before the sacred desk while our gifted and consecrated pastor (the pupil nearly forty years ago of the missionary whom the church commemorates) received them into communion. It was still more impressive to note humble unlettered elders and members of the old church sitting near the front and to realize that these people, poor in all that this world counts precious, were the pioneers and spiritual supporters of the crowd of aristocrats whom they were receiving into their fellowship. It was a striking instance of the democratic and brotherly spirit of Christianity and speaks well for all concerned. For those of us who knew the old stump, it was of thrill-

ing interest to see this grafting on of a new branch and to know that the life begun over forty years ago amid persecutions and contempt was breaking forth into new vigor and beauty under the promising conditions of the new church in the popular new settlement near the shore of Hangchow's beautiful West Lake. The church was crowded with the old members, the new inquirers, the Girls' School and others. In addition to the natural advantages of this church its remarkable progress is due to the personal and spiritual qualities of its Chinese pastor and the efficient energetic work of his own missionary "helper," Rev. R. J. McMullen. For the willingness on his part to serve and take second place while giving precedence in all things to his Chinese senior colleague reveals the same Christian spirit shown in the willingness of the elder church membership to give way for the new material being brought in that Christ may be glorified and in the no less commendable willingness of these upper-class scholars to unite themselves with a crowd which from every other standpoint they have despised. As a mission and church we can rejoice in the leadership our workers are privileged to have in the better outlook breaking into view in Hangchow while sharing in the common hope we have with all others working there that a time of reaping is at hand after half a century of pioneering toil.

Hangchow, China, May 8, 1918.

A SERIOUS ACCIDENT.

IT has seemed good to be back in Korea again, and we are glad the way was opened for us to return. Mr. McCutchen has been trying very hard to get his work in hand again; holding classes, visiting country churches, making preparations for the erection of the Memorial Bible Institute Building (the grading had been finished, brick and lime are being made and stone prepared) and had expected to have started to Pyeng Yang yesterday for work in the Seminary last term. But he has been called aside to be quiet for awhile. While out on a long country trip he met with an accident, and was pitched from a cart twenty feet and had one hip dislocated and arm badly hurt (elbows dislocated and piece of bone chipped off). Some

one passing on the road kindly pulled his hip back in place, and also the arm, but he had to lie on the ground two hours before being taken to a nearby house. This took place early in the afternoon of April 12th. He was nearly fifty miles from home, but fortunately not far from a county seat where there is telegraph and telephone connection with Chunju. So he succeeded in getting a telegram in Korean sent to me that night. The message was such that I knew he was hurt badly, but I did not know just what condition he was in, so it was an anxious time for me, especially until I heard a little more definitely. Our doctor started by 'riksha that night to try to get to him as quickly as possible, but fifty miles with a good bit

of rough road and two high mountain passes could not be covered quickly. So it was more than twenty-four hours after the accident when Dr. Robertson reached him. He had suffered much, but the Korean Christian friends were so kind and sympathetic and did everything they could to help him. He was carried to the home of one of our elders in the Kunsan Up (the county seat) church, and they wanted him to stay there until well. But the doctor brought him home on a cot—twenty miles overland and the remainder of the way by rail. His arm is in a plaster of Paris bandage now and the hip has to be kept quiet. The doctor thinks it will be some weeks before the hip can be used. Some of the general soreness of the body has passed away and he does not suffer so much now. Both native and foreign friends have been so kind and good and ready to give any help needed. The Lord has been much with us and strengthened us. I am so thankful the dear husband has been spared to me, and for the hope that after a time there will be no serious results.

Since returning to Korea I have been

trying to heed the warning to be careful of my health, and I think I see some benefits of it, as some days before the accident I was feeling a good deal stronger, and during this trial my strength has kept up very well.

On April 12th a Woman's Bible School (to be held for two months) was opened here and I have been doing a little work in that. This Bible School for the advanced training of our helpers (Bible women) and teachers is the realization of a hope which I have had for a number of years. We have a nice little company of women studying and doing good work.

The children of the station who have had whooping cough are better, and I believe the other members of the station are fairly well.

We rejoice to see encouraging reports of the *three million dollar* campaign.

With loving greetings from Mr. McCutchen and myself to Mrs. Chester and yourself, I am,

Most sincerely,

JOSEPHINE McCUTCHEM.

Chunju, Korea.

REVIVAL AT HWAI-AN-FU.

REV. R. T. BRYAN, of the *Shanghai Baptist Mission.*

WHEN we arrived in Chinkiang, China, nearly thirty-two years ago, among others we found Rev. and Mrs. H. M. Woods, who had already been in China for two years. A friendship soon began that has lasted and grown with the years. After a few years we separated, they going to Tsing Kiang Pu and we to Shanghai. The separation only seemed to strengthen the friendship. Dr. and Mrs. Woods later moved to Hwai-an-fu.

A short time ago Dr. Woods wrote and asked me to come up and help him in a meeting and said that he would take no

denial. We laid aside our own work for weeks and with a Chinese pastor left Shanghai for Hwai-an-fu on December 6, 1917. We arrived the night of the 7th, and were given a royal welcome.

Dr. Woods has been for years a diligent student of the Chinese language, and has given much time to literary work, becoming not only most efficient in the spoken language, but able to write the Chinese characters and to compose in the classical style, both of which very, very few missionaries are able to do. He has also held the standard for church membership very high, and as a result has not gathered in



Miss Tsao, Miss L. Woods and Miss Sun, the "Faculty" of Hwai-an-fu Girls' School.



Giving a Song at the First Commencement, June, 1917, of the Hwaianfu Girls' School, China.

a large membership, but he and his wife have gained the highest respect of the best people of the city.

The meeting began on Sunday, the 8th, and continued through the next Sunday—eight days. The church building was too small, so only grown men could be allowed to come. We had three services daily—one at eleven for the church members and enquirers; two others at three and seven-thirty for outside men. Later in the week three special services for women and one for children were held, at which the attendance was good. Every service for the outside men filled the house full to overflowing, and these men would sit for more than an hour and listen attentively to the preaching of the gospel. I have been in China for thirty-two years and have held many meetings, but have never before had men who were not Chris-

tians to listen so attentively and respectfully as these men did.

Several times we asked those who wished to be prayed for, that they might understand and believe the gospel, to stand up, and almost the whole audience would rise. A small book was prepared, and all who wished to prepare for church membership were asked to sign their names. This matter was not pushed at all, because we did not wish those who did not understand to sign, but forty men have signed their names as enquirers to be organized into Bible classes. The women enquirers of Hwai-an-fu number twenty-six. We left praying that many such as were saved would later be added to the church. The large and attentive audiences so inspired our native pastor that he did better preaching than I had ever heard from him before. He was simply delighted.



Outside of the City Wall, Hwaianfu.

On leaving I told Dr. and Mrs. Woods and their daughters, Miss Josey and Miss Lily, that they had completely spoiled me by giving me the best room in the house, skimming the cream off the milk for me, and in many other ways too numerous to mention. We also greatly enjoyed meeting and working with their efficient co-laborers, Mr. and Mrs. Yates and Miss Wells. It made us feel very much at home to meet Mr. and Mrs. Yates, because our first missionary in Shanghai was the great Dr. Matthew T. Yates. We left with the ties of friendship strengthened and intensified, and hoping that history would repeat itself and let us go back again.

Allow a Baptist missionary to plead with the Presbyterians to better equip this promising work. These faithful workers specially need a larger church building and money enough to equip two schools, one for boys and one for girls. A sore lack is a chapel, or assembly-room, to be used conjointly for the girls' school and for women's meetings. It is false economy and most unbusinesslike to send out workers and not equip them for good work. But I must leave these missionaries to do their own pleading. May our rich and loving Father bless and prosper the work and workers of Hwai-an-fu.

Shanghai, China.

DO YOU KNOW?

1. What plan for co-operation in Cuba has been adopted?
2. What wonderful results have grown out of the evangelistic meetings in Japan?
3. How a Buddhist priest helped the Christian meeting?
4. Some "evidences of Christianity" in Kagawa Ken?

5. What fruit tract distribution in Japan has brought forth?
6. The result of one Japanese witness-bearer for Christ?
7. A noble tribute to a teacher called home?
8. Some advantages the missionaries gained at the T'ai Shan Hwei?
9. What were some of the results of Dr. Eddy's meetings in Hangchow?

SENIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER, 1918.

Arranged by Miss Margaret McNeilly.

Topic—Japan.

Hymn—O Worship the King, All Glorious Above.

Prayer—For lasting results of the Evangelistic Campaign in Japan.

Scripture Reading—Isaiah 35.

Hymn—Come, Thou Fount of Every Blessing. Minutes.

Roll Call—Answer with a verse of Scripture of **Praise**.

Business.

Offering.

Solo—Selected.

Quiz—Do You Know?

Reading—The Way, the Truth and the Life.

Topical—

Distributing Tracts in Japan.
Zealous Workers for the Kingdom.
How a Buddhist Priest Tried to Stop Christian Meetings.

Hymn—Selected.

Prayer, closing with the Lord's Prayer in concert.

SUGGESTIONS.

The article, "Zealous Workers for the Kingdom," should be given to several members of the society. Each one taking one character.

"How a Buddhist Priest Tried to Stop Christian Meetings," will be found in the article, "Spring Report From Sanuki."

Pray earnestly for Japan at this time, when she seems to be turning to the Light.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation— July	1918	1917
Churches.....	\$ 53,687 74	\$ 28,871 30
Sunday Schools.....	1,193 87	657 70
Sunday Schools—Brazil.....		10 88
Sunday Schools—Africa.....	5 72	2,250 04
Sunday Schools—China.....	3,426 94	
Societies.....	6,849 98	5,857 06
Societies—Africa.....	1 50	83 30
Societies—C. E. Missionaries.....	198 84	148 01
Societies—China.....	18 06	
Miscellaneous Donations.....	3,892 82	2,494 60
Miscellaneous Donations—C. E. Missionaries.....	4 00	
	<hr/>	<hr/>
Legacies.....	\$ 69,279 47	\$ 40,372 89
	29 18	18 35
	<hr/>	<hr/>
	\$ 69,308 65	\$ 40,391 24
Four months, April 1st to July 31st—		
Churches.....	\$129,437 12	\$ 76,701 31
Churches—Brazil.....	5 00	
Churches—Africa.....		27 65
Sunday Schools.....	2,896 66	3,400 10
Sunday Schools—Brazil.....		190 97
Sunday Schools—Africa.....	219 89	8,280 61
Sunday Schools—China.....	9,471 32	
Societies.....	21,767 46	20,694 91
Societies—Brazil.....		5 00
Societies—Africa.....	34 25	128 90
Societies—China.....	29 61	
Societies—C. E. Missionaries.....	622 26	786 69
Miscellaneous Donations.....	14,699 42	9,483 97
Miscellaneous Donations—Africa.....	5 00	53 50
Miscellaneous Donations—China.....	25 00	
Miscellaneous Donations—C. E. Missionaries.....	11 95	17 10
	<hr/>	<hr/>
Legacies.....	\$179,224 94	\$119,775 71
	1,828 10	2,249 54
	<hr/>	<hr/>
	\$181,053 04	\$122,025 25
Initial appropriation for year ending March 31, 1919.....		\$556,851 18
Net additional appropriation to July 31, 1918.....		24,859 35
		<hr/>
Deficit March 31, 1918.....		\$581,710 53
		128,131 27
		<hr/>
Amount needed for year (at this date).....		\$709,841 80
Amount received for objects outside the budget.....		\$ 9,439 25

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., August 5, 1918.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.

Bulape, 1915.
Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton

Luebo, 1891.
Rev. and *Mrs. Motte Martin
*Dr. and Mrs. L. J. Coppedge
*Miss Maria Fearing (c)
Rev. and Mrs. C. L. Crane
Mr. and Mrs. T. J. Arnold, Jr.
Miss Elda M. Fair
Rev. and Mrs. T. C. Vinson
*Rev. S. H. Wilds

Dr. and Mrs. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery
Rev. and Mrs. J. W. Allen
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
Mr. and Mrs. C. R. Stegall
Miss Mary E. Kirkland
Rev. and Mrs. J. H. Longenecker
Mrs. S. N. Edhegard
†Rev. S. N. Edhegard

Ibanche, 1897.
Rev. and Mrs. A. L. Edmiston
Mutoto, 1912.
Rev. and Mrs. Geo. T. McKee
*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
Dr. and Mrs. Robt. R. King

Lusambo, 1913.
*Rev. and Mrs. J. McC. Sieg
Rev. and Mrs. R. D. Bedinger
Dr. and Mrs. E. R. Kellersberger
Mr. W. L. Hillhouse

E. BRAZIL MISSION. [15]

Lavras, 1893.
Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
*Mr. and Mrs. F. F. Baker
†Rev. A. S. Maxwell
Miss Genevieve Marchant

Plumhy, 1896.
Mrs. Kate B. Cowan
Bom Successo.
Miss Ruth See
Mrs. D. G. Armstrong

W. BRAZIL MISSION. [9]

Ytu, 1909.
Rev. and Mrs. Jas. P. Smith
Braganca, 1907.
Rev. and Mrs. Gaston Boyle
Campinas, 1869.
Mrs. J. R. Smith

Itapetininga, 1912.
Descaivado, 1908.
Rev. and Mrs. Alva Hardie
Sao Sebastiao do Paraiso, 1917.
Rev. and Mrs. R. D. Daffin

N. BRAZIL MISSION [13]
Garanhuns, 1895.
Rev. and Mrs. G. E. Henderlite
Rev. and Mrs. W. M. Thompson
Miss Eliza M. Reed

Pernambuco, 1873.
*Miss Margaret Douglas
Miss Edmonia R. Martin
Miss Leora James (Natal)
Miss R. Caroline Kilgore

Parahyba, 1917.
Rev. and Mrs. W. C. Porter

Canhotinho.
*Dr. G. W. Butler
*Mrs. G. W. Butler

MID CHINA MISSION [74]

Hangchow, 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French
*Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
Miss Rebecca E. Wilson
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
Miss Sophie P. Graham
Miss Frances Stribling

Shanghai.

*Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell

Kashing, 1895.

Rev. and Mrs. W. H. Hudson
*Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
*Rev. and Mrs. Lowry Davis
*Miss Irene Hawkins
Miss Elizabeth Corriher
Miss Florence Nickles
*Miss Mildred Watkins
Miss Sade A. Nesbit
†Mr. S. C. Farrior
Dr. and Mrs. F. R. Crawford
Rev. and Mrs. M. A. Hopkins
Rev. and Mrs. J. Y. McGinnis
Miss R. Elinore Lynch
Miss Kittie McMullen

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett
Rev. Lucy L. Little
Dr. and Mrs. Geo. C. Worth
Mr. and Mrs. Andrew Allison
Miss Rida Jourloman
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Miss Venie J. Lee, M. D.
Miss Anna M. Sykes

Nanking.

Rev. and Mrs. J. L. Stuart
Dr. and Mrs. A. C. Hutcheson
Dr. and Mrs. R. T. Shields (Tsin-anfu)
Rev. and Mrs. P. F. Price

Soochow, 1872.

*Dr. and Mrs. J. R. Wilkinson
Miss Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
*Mrs. Nancy Smith Farmer
Rev. Henry L. Reaves
Miss Lois Young
Rev. and Mrs. H. Maxcy Smith

N. KIANGSU MISSION [76]

Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
Rev. and Mrs. J. C. Crenshaw

Taichow, 1908.

Rev. T. L. Harnsberger
Dr. and Mrs. Robt. B. Price
Rev. Chas. Ghiselin, Jr.

Hsouchoufu, 1897.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
Rev. and Mrs. Geo. P. Stevens
Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. and Mrs. Lewis H. Lancaster

Hwaiianfu, 1904.

Rev. and Mrs. H. M. Woods
Miss Josephine Woods
Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1909.

Rev. and Mrs. H. W. White
*Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin,
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. B. Graham, Jr.
*Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
Miss Nellie M. Lacy
Miss Nellie Sprunt
Miss Agnes Woods
Dr. and Mrs. L. Nelson Bell
Rev. and Mrs. H. Kerr Taylor

Tonghai, 1908.

Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Rev. and Mrs. A. D. Rice

CUBA MISSION [5]

Cardenas, 1899.

Miss M. E. Craig
Rev. and Mrs. R. L. Wharton
Miss Margaret M. Davis

Caibarien, 1891.

Miss Mary I. Alexander
†Miss Janie Evans Patterson
†Rev. H. B. Somellian

Piacetas, 1909.

None.

Camajuani, 1910.

Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres

Sagua, 1914.

*Rev. and Mrs. Juan Orts y Gonsales
Rev. and Mrs. J. O. Shelby

JAPAN MISSION [43]

Kobe, 1890.

Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
Miss Estelle Lumpkin
Miss Annie H. Dowd

Nagoya, 1867.

Miss Leila G. Kirtland
Rev. and Mrs. R. E. McAlpine
Rev. and Mrs. L. C. McC. Smythe
Miss Sarah G. Hansell

Gifu.

Rev. and Mrs. W. C. Buchanan
Miss Elizabeth O. Buchanan

Susaki, 1898.

Rev. and Mrs. J. W. Moore
Rev. and Mrs. J. H. Brady

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson
Miss M. J. Atkinson
Rev. and Mrs. A. P. Hassell

Marugame, 1917.

Rev. and Mrs. J. W. Hassell

Tokushima, 1889.

Rev. and Mrs. C. A. Logan
*Miss Lillian W. Curd
Rev. and Mrs. H. C. Ostrom

Toyohashi, 1902.

Rev. and Mrs. C. K. Cummings

Okazaki, 1912.

*Miss Florence Patton
*Miss Annie V. Patton
Rev. and Mrs. C. Darby Fulton

CHOSEN MISSION.**Chunju, 1896.**

Rev. and Mrs. L. B. Tate
Miss Mattie S. Tate
Rev. and Mrs. L. O. McCutchen
Rev. and Mrs. W. M. Clark
*Rev. and Mrs. W. D. Reynolds
*Miss Susanna A. Colton
Rev. S. D. Winn
Miss Emily Winn
*Miss E. E. Kestler
*Miss Lillian Austin
Mr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland

[6]

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart
Dr. and Mrs. J. B. Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elise J. Shepping
*Miss Lavalette Dupuy
Rev. and *Mrs. W. B. Harrison
*Miss Lillie O. Lathrop
Rev. D. Jas. Cumming

Kwangju, 1898.

Rev. and Mrs. Eugene Bell
Rev. S. K. Dodson
Miss Mary Dodson
Mrs. C. C. Owen
*Rev. and Mrs. P. B. Hill
Miss Ella Graham
Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen
Rev. and Mrs. J. V. N. Talmage
Rev. and Mrs. Robert Knox
*Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie
Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
*Miss Ada McMurphy
Dr. and Mrs. R. S. Leadingham
*Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker
Rev. and Mrs. P. S. Crane

Soonchun, 1913.

Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Coit
Miss Meta L. Biggar
Miss Anna L. Greer
*Dr. and Mrs. H. L. Timmons
Rev. and Mrs. J. C. Crane
Dr. and Mrs. J. McL. Rogers

MEXICO MISSION [11]**Linares, 1887.**

Rev. and Mrs. H. L. Ross

Matamoros, 1874.

Miss Alice J. McClelland
San Angel, D. F. Mexico

San Benito, Texas.

Miss Anne E. Dysart

Brownsville, Texas.

Rev. and Mrs. W. A. Ross

Montemorelos, 1884.

Mr. and Mrs. R. C. Morrow

C. Victoria, 1880.

Miss E. V. Lee

Missions, 10.
Occupied Stations, 53
Missionaries, 374
Associate Workers, 11

*On furlough, or in United States.
Dates opposite names of stations indicate year stations were opened.

†Associate workers.
For postoffice address, etc., see page below.

Stations, Postoffice Addresses.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Rio Grande do Norte, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehchou-fu—"Care Southern Presbyterian Mission, Hsuehchou-fu, Ku, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetatas—"Placetatas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa, Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."



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